

THE CHURCH BOOK  
Baptized & Appointed  
to the Office of a Minister  
and Preacher of the Gospell  
and to the Work of the Ministry  
of the Word of God  
and the Sacraments  
and to the Office of a  
Theologian Doctor of the  
Scriptures / And for the  
Teaching of the Gospell and the  
Truths of the Christian  
Religion / And for the  
Promotion of the  
Gospell among Men  
and for the Defense  
of the Truths of the  
Christian Religion  
Anno. D[omi]ni M[ille] CCCC  
XVII. Dom[ini]c[u]m R[ec]ontra  
ad Chalcedoniam et ad  
CUM PRIVILEGIIS  
M[od]estum

A preface of the Author to  
the reader.



RACE MERCYE

and peace frome God thesa  
ther and from our Lorde Je  
sus Chryst be unto al them  
that louereth / fauoureteth / and  
promoterethe the truthe of  
Goddes wroide . Amen.

Many and dyuers causes moued me to  
wryte this Commentary in Englyshe / to  
gentyle reader for theyr sakes whiche do  
nat understand Latyn but onely rede En  
glyshe / to helpe the rude and ignoraunte  
people to more knowlege of God and of  
his holy wroide . Because I perceyue fewe  
or none to go aboue to open by commen  
taries or expositcyons in Englyshe to the  
vunlearned to declare the holy Scripturtes  
nowe suffered to all people of this realme  
to rede & to study at their pleasure to thre  
edesyenge and conforte in god by the kyng  
hes gracyous lycens / for the whiche thig  
hye thankes is to be gyuen to God and  
laud & praise to y<sup>e</sup> kiges hignes p<sup>r</sup> so rede  
reth the helth & saluacyon of hs subiectes  
that wylleth they shal lacke nothyng that  
maye be to their conforte and soules helth  
and spescially that they shal nat lacke the

## A preface to the reader.

Wordest God / wher the is the foode of the  
loule. *Mach. 4.* that saueth the loule . *I Cor.*  
*10.1.* the armoures onely wherby the dwall  
and all his tempfacyons is withdrawne/re-  
pelled & ouercommen . *Xplesvans 6.* the  
meane wherby God doth sauor them that  
believe . *Lokin. 1.* per the sypplye and the  
lyfe . *1.* that brynged the sypplye of God  
and lyfe euangelysinge . Because I could  
perceue fewe or none to go aboute to o-  
pen and declare his woorde of lyfe to the  
Englyssh people unlearned in tonges  
that it myght be lyke in dede / whyche  
dowe undeclarred so them but onelie had  
in his bate Letter do apperte to many  
rathcer deades even lyfe / rathcer to bryuge  
men into erroures and herysyes / then into  
the truthe and veryre of Goddes woorde /  
but yche nowe undeclarred bryngeth not so  
muchys the sympyle / rude / and igno-  
rante people from theire ignorance /  
bloudnes / corrupte and backetwarde inde-  
mentes / falle futes / fypill belenes /  
brynges superlycquous and layned holpe-  
nes / in the whyche the people haue bene  
in bloudnes long tyme for lacke of kno-  
ledge of holye Scriptur. whiche the man  
of Rome kepte vnder the Hatche & wolde  
not suffer to come to lyghte to deluynt the

## A preface to the reader

Fervantes of God from ignorance and  
blyndnes / but wylde haue kepte them al-  
ways in batknes / that his usurped power  
wylde nat haue bene espied / by a worldely  
glorye menysshed and his profyte decayed  
Because I vyd se none go aboute to deli-  
ver the true people fram theyz blyndnes  
ignoraunce or errours by any exposityon  
in Englyshe vpon the Scriptures but ma-  
ny to study rather to contynue them styll  
in errours and in blynde ignorance ther-  
fore I as one of the leaste lerned of al doth  
set forth an exposityon to thys Epysyle of  
Sant Paule to the Epvelynans as alsoe  
thys in the Epysiel of Jude the Apostle of  
Christ y<sup>e</sup> the people yt can but onely rede  
Englyshe may p<sup>c</sup> better know part of the  
holosome doctrine of sant paule may be  
deliuered from theyz ignorance and blyn-  
denes / corrupte and backewarde iudge-  
mentes / cuyll oppysons / rooteid in theyz  
hartes / fasse lustes and vayne superfluy-  
ousnes / whiche the holy Ghoste heretofore  
kyng in Sant Pauls reprocheth and cou-  
demneth / and teacheth nesylarge thyng-  
es for mannes saluacion as you maye  
herre se and reade in thys exposityon whe-  
ren I haue as it hathe pleasd God to  
gyue dys gracie opened the holy scriptures

Welwynge

## A preface to the reader

the wynges the leuis vse of them / and where  
fore they serue . And in thys thyng to be  
done I haue vsed the helpe of tonges as  
of the Greke / Hebrewe and the Latyn  
tonges / and the helpe of the olde Cathe  
lyke Doctors approued by the Churche  
and also of the beste authours that in these  
dapes nowe do wryte / and of them al ga  
thered out that after my judgement shalld  
declyre the Scripture beste and mooste for  
the glory of God and / and for the edyfyc  
enge of the Chrystyans bulerned in ton  
ges / as maye be sene throughout all this  
Exposcyon .

The seconde cause that moued me to  
this was to dyscharge my conseyence kno  
wyng the gyftes of God gyuen to be dy  
uerse / gyuen to every man nat to be ydle /  
but to exercys hym selfe in hys talentes  
gyuen / to the glory of God and to the pro  
spice of other . In thys my talente gyuen of  
God al thoughte I knowe it is the leaste  
of all it is my dueyt nat to be ydle / but to  
exercys my talente in all maner of wayes  
to promote and set fownde Goddes worde  
to edifye other / to do thys thing I thought  
no wape more to Goddes glorie and to  
the edyfycenge of other / then to set fownde  
an exposcyon of some parte of holy Scry

## A preface to the reader,

ture to bryng men unlearned to theis  
ue and desyre of hollye Scripture whiche  
is the true woorde of the spypye of God  
to the whiche thynges the unlearned shall  
be brought to when they shall cle  
rely perceyue so muche hollome doctryne /  
so many godly vertues shewed in one lytle  
Eppysle of Haynt Paule / what godly les  
sons and Spypytuall teachynges shulde  
they haue in the hole Byble / if it were in  
lyke maner declared unto them / syly there  
is so muche heauenly teachynges in one  
lytle Eppysle of Haynt Paule.

The thyrd cause was to exhorte oþ  
her that be muche better learned than I  
that can do muche better to set fowrethe to  
me parte of the holye Scripture in Engly  
she or in Latyne to shewe the goodnes of  
God to vs Englyshmen / to shewe that  
God is the God of Englannde as well as  
of Fraunce / Itaþe / Germanye / or other  
countres. And that he hathe shewed his  
truthe as well in Englannde as in these  
countres. For / God is nat the acceptor  
of personnes / or of countres. In Englannde  
be men of no leſſe wytte / wyldeome / leat  
nynges / eloquence / then be in Fraunce / I  
taþe / Germanye / or other countres. ye I  
wyll not speake of moþe wyldeome and  
learnige.

## A preface to the reader

learnyng/leaste I shulde be counted per-  
eyall to my countee. Ye I doubt nat but  
Englyshe men shulde gyue as greate lyghts  
to the woorde of God as euer dyd these  
countees / yf they wolde applye theyr su-  
rete wyttes and myndes to wrytting vpon  
the holy Scripture and in wryttinge de-  
clare it. whiche ihynge many learned men  
wolde do / yf hys rulers whome God hath  
set in authoryte to be defenders and pro-  
moters of hys woorde / wolde excyle and  
prouoke learned men ther unto. And whē  
a Commentary of the holy scripture were  
wrytten approued of learned men worthy  
hypntyng / it myghte be pyncted and ses-  
touth with propnycge. So God shulde be  
more gloriysped / his woorde better knownen  
and beleued greate glorie and commenda-  
tion come to Englande / whiche shulde gy-  
ve great lyght in the true vnderstanding  
of the scriptures to all the woorde.

These and many other caules moued  
me to wryte thys playne Exposi-  
cyon in thys Epistle of Haynte Paule  
to the Ephesians. wherfore gentle reader  
I praye thee accepte in good worthe thys  
my rude dylygence and laboures / whyche  
was so set fowrth openly before every man  
nes eyes the mynde of the Apostle Haynte

¶.iii.1.

Paule

## A prefare to the reder.

Saule in this Epystel to shewe what thin-  
ge he wolde haue vs to knowe and to do/  
and what chyngē not to do/ and howe he  
scheketh alwaye Goddes glorie and the sat-  
uacyon of other to teache vs to do suchē  
lyke. yf thys Epystel be declared accor-  
dynge to the mynde of Hayncte Saule gy-  
ue all thankes and prayse to God onely  
of whome it commethe/ and none to the  
wryter whose mynde is to teache or de-  
fende no errour nor herysye / but to teache  
the trueth of Goddes wrode symply and  
plainly / more regaedyng e the truerthe/  
then the eloquente of wordes / and by the  
truethe of the Gosspell to profyte every  
man yf he can / yf thys Exposcyon do  
agree with the holye Scryptures / as  
I truste it dothe / take it / yf it do nat/ re-  
fuse it / I wolde not haue my wryten-  
ges or sayenges no farther to be taken  
then they do agree with the holye Scryp-  
tures of God and by the maye be proued/  
and by the holye Scryptures only to be iud-  
ged I am a man may ette as wel as other  
hathe done / but I wyl nat be obstynates/ if  
I shall be gently admonyshed and instruc-  
ted better by holye Scryptures of god to  
whome be al honour & glori/ wylde with-  
out ende. Amen.

**C**hete endeth the preface  
of the authoz.

**T H E A R G V M E N T O F**  
the Epystle of Sayncte PAVLE to  
the Ephesians.

**I**N THYS EPY-  
stle the Apostle Sancte  
paule sheweth the abou-  
daunt goodnes of God the  
father to all men; howe he  
hath created and made all  
men and all thyngc necessarye for them/  
chosen and elected them to eternall lyfe  
and gloriye/ and to be heires of the celesty  
all kyngedome / onely of hys mere mercy  
and grace / and nat of the workes merites  
or descreynges of any man or of any sayntc  
in Heauen / or in earthe/ - but by Iesus  
Chryste onely/ by whome he hathe resto-  
red man agayne to lyfe / whiche by the  
synne of Adam loste the fauour of almygd  
lyfe God lyfe & the celesty al kyngedome to  
the whiche he was created and made/ but  
by Chryste was restored agayne to the  
fauoure of God to lyfe and to heauen all  
men bothe Jewes / and Gentyles therie

\*.v.

synnes

## The argument.

Synne cleerly for gruuu for Chryſtis sake  
alone and be made dere beloued and helpe  
in the lyght of the father and ryght heyr  
tes of the Heauenly inheritance through  
saythe ſa Chryſte Ieſus whiche ſaythe  
is receyued by the worde of God preached  
vnto them.

¶ : Secondeſly the Apoule teacheſth  
what all men be of them ſeauies of theiſe  
owne nature / myghtes and poweres / ha  
ſtelp uo ſdyngne elſ but the chyldeu of the  
Ieſe / wrath and iudgmacyon of God  
chyldeuen of dackenes / of synne / deaſt and  
of hel. And what they are made by Chryſt  
agayne / that is / that they be made dere  
beloued to god / chyldeuen of loue / of lyfe / of  
iustyce and of eternall ſalauacyon / and that  
only by the mercy and grace of god and  
nat of the myghtes of man / but by the me  
ghtes of Chryſt alone.

¶ Chyldeſly here is ſhewed howe both the  
Iewes and the Gentiles be made at one  
with God the father and amonſte them  
ſeauies by Chryſt that ſuffered deaſt to ma  
ke them at one / Also what is theſe offyce  
nowe iuftified throughe grace by ſaythe  
Chryſt Ieſus / that is to forſake theiſe old  
lyfe / and to walke in a newe lyfe not to be  
idle

## The argument.

to do good / to do good works / nat  
furthe as mā thyngeth good / but suche as  
God wātē appoynted to be done in holy  
scripture that men shulde walke in / and to  
go from one good worke / to another / to fle  
āl maner of vice & synne / if nat for the loue  
of God / yet for feare of the plague of God.  
Forthly here is declared the offices &  
duties of dyuers states of me / as of these  
that be marayd / of Chyldren to theyr pa-  
rentes of seruauntes to theyr Maysters /  
of every ones duetye to another in theyre  
states of lcyng / as you may reade in the  
v. and . vi. chapiters of this Epystle / wher  
it is shewed plaiuely the offyce of the wyfe  
to the husbaude / and of the husbaude to  
the wyfe / let the wyfe loke on her duetye  
to her husbaude / learme it / knowe and do  
it / Also let the man loke on hys duetye and  
howe he shulde order hym selfe towardes  
hys wyfe / and howe he shulde entreate her  
that both of them konwyng theyr duetye  
accordyng to Goddes lawes / maye mox  
wyllyngely and gladly do that chyng  
that God requyreteth of them / and they so  
please God better and lyuet more peace/  
vnite / concorde and quietnes.

Also the chydren may here learme theyre  
duetye and wherfore that it becommeth  
them

## The argument.

Them to be obedyent to theyz parentes / for  
cause it is Goddes commaundement and  
the wyl of God that Chyldren shulde ob-  
ey theyz parentes . And also what is the  
dutye of seruauntes to theyz Maystres /  
and of masters to theyz seruauntes / euery  
one loke on hys dutye / and do it gladly  
and wyllyngely / for in so doyng eþey do  
serue God .

Synally here is shewede the armour of  
chrysten men to syght agaynst the  
deuyll and temtacyons / Laste of  
all the Apostle desyreteth these E-  
phesians to praye for hym to  
mendþnge to them Ty-  
chicum by whom he  
sentethys Epy-  
cle to these E-  
phesians .



# The fyfte chapter of the Epistle to the Ephesians

A V L E an Apostle of  
I E S U S C H R I S T  
by the wyll of God to  
the sayntes whiche are  
at Ephesus, & to them  
that beleue on Jesus Chyſt.  
Grace be with you and peace from  
god our father and from the lord  
Jesus Chyſt.

Sayne Paule out of prison wrote this  
Epistle to these Ephesians whom he  
fyfte saluteth with a christiane salu-  
tacion / and after the salutacion he sheweth  
the causes wherfore he wrote this Epistle  
Saynte Paule in hys Epistles wroth one  
christiane salutacion by the whiche we  
christians may leaue howe we shalde one  
salute and grete another / And what shal-  
ges we oughte one to desyre and wylle to  
another / In this salutation is wryten the  
name of hym that wryteth the Epystel / &  
the name of them to whom it was wryt.  
In the begynnyng saynte Paule setteth  
hys owne name that they myght knowe  
hys Epistle to be wryten of Paule / that

### The fiftie chapter.

thy Epistle myght be better loued and  
more esteemed amonges the. Epdesyaus  
whe they shulde knowe the apostle paul  
to hane wryten thy Epistle to the. whom  
they knowe surely wolde wryte no thyng  
to them but that shulde be borthe for theyr  
comfort and profyte of theyr soules / & also  
to the glory of god. what man was saynt  
paul before he was converted and con-  
ned to the fayche of Chirst Iesu / it is wry-  
ten in the Actes of the apostles. 9. 22. and  
þþyliþ. 3. where it is evident that he was  
a persecutor of Chystes churche / but of a  
persecutor god made hym to be a defeder  
and a sure pylar of Chrys gospel. which  
þyng god wrought nat for the mercies  
of paul / but of his mire mercy and good-  
nes / that we shulde dispayre of no man / as  
longe as he lyueth / but god may call hym  
agayne to his grace and fauour and of an  
euyll man may make hym a good man / as  
he made paul of a persecutor of Chrys  
churche a saythfull preacher and a defe-  
der of the gosspell of Christe that we shulde  
gloryfy god. whiche maketh good men of  
the euyl and saythal preachers of Chrys  
gospel of persecutors. Example in paul.  
But þþ synners wyll be made good men of  
euyll men, thy mire folowe þþ paul / they  
may

The syrche chapter.

Maye nat cary nor cōtyngue in thiſ nouȝt  
Bytyle / but leue it, be ſorþ for it / belyve in eſt  
þy and peſon of god / folowe god when he  
Calleth to amendeſtente of lyfe to truſte in  
The meſſeþ of god / that god wyl be merci-  
ful to all penitent synners that wyl truſt  
in hiſ meſſeþ, that do belue faythfully that  
Chryste came to ſauē ſynners of the whiche  
I am one. And to be redy to do the wyl of  
god / what hiſ pleaſure iſ / without al feare  
of loſſe of good; of the worlde / of honoures  
or dignites / or of thyſ preſent lyfe / after  
the Ex ample of Paule. actes .9. And ſo to  
Walke all our lyfe tyme to goddes pleaſure  
In due callynge. 2. An aſtole of Ieſus  
Chryste. Paule was an aſtole nat of  
men : but of Chryst Ieſus / he was ſent  
nat to be a man pleaſure, but to please god/  
or wehme he was ſet nat to please me / but  
god / to preache the wyl and pleaſure of  
god and nat of man / excepte the wyl of  
man be accordyng to the wyl of god. And  
as he was ſent of god to preache hiſ wyl  
and pleaſure, and nat the pleaſure of mans/  
nor to ſyng to men placebo and cōmen-  
dacyon, ſo he dyd / he preached goddes wyl  
boldly withoute al feare with muſhe ha-  
tred and enuy of men of thyſ worlde and  
with muſhe perſecucion and afflyction / as

The fyfte chapter,

It appereþ thoroþghout the actes of the  
apostles. Thys belyng in that Paule was an  
apostle. Apostelus is a stete worde & þis  
tokeneth one that is sent furth of another  
to do a message. So Paule byd not sende  
þym selfe to preache the gospell of Christ  
but he was sent of god & appointed to that  
offyce by Ananias / as is wryten in the ac-  
tes. 9. so it becomerþ other to be called of  
god and by man that shalbe preachers.  
There is iiiii. maners of apostels as sayns  
Hierome sheweth Gal. i. Fyrste be they  
whiche be sente of god only / as the prophe-  
tes were. Secoundly be they whiche be cal-  
led of god & sende also by man / As Paule/  
Titus / & Timotheus was. Thridly be they  
whiche be nat called of God but sende by  
man by fauour / loue / money / seruyce / fla-  
tesy and suche lyke. Fourthly by they whi-  
che be noþer called of god nor of man / but  
they shrouſte them selues in that comon ob-  
lyce sekyng theyr owne auantage / lucre /  
prospte / glori / ease / rest / and suche lyke.  
In thys place saynte Paule reproacheth all  
them that wyll take on hande thys comon  
offyce as to be the minister of god / and to  
be his legate / whyche be nat called of god  
to that offyce whiche seke rather the glori  
of men and theyr owne lucre then the glori  
of god

The fyfthe chapter.

of god or the prophete of they; neyghboure.  
what maner of men they shulde be / and  
what qualites they shulde haue that shulde  
be by shoppes saynte Paul declareth .2.  
Timo.3. ad. Titu. 1. men wel lerned in the  
scriptures of god / able for to teache hol-  
some doctryne / and by the same to ouer-  
come all them that wyll speke agaynste  
the truthe. Titu. 1. men that be sober/sad/g  
descrete that seke onely the glory of god /  
the saluacyon of other. Therfore it beco-  
mest every man to tary bys vocacyon be  
he never so well learned / leaste he for bys  
halynes renne into dampnacyon / takynge  
uppon him and usurpyng a comon power  
before he be called to it by the superiours po-  
wer to whome the vocacyon (as touchyng  
the outward vocacyon) belongeth . And if  
it be so that the dyce powers i this behalfe  
be neglecente to seke for true ministers of  
goddes worde / s wolde nat haue saylful  
preachers of the gospell/or care nat for the  
or care nat whether the people be fed with  
godes wrod or no. whiche thing p̄ncipal  
ly they shulde loke for / s prouyde that the  
people be fed with the wrode of lyfe. That  
then he that is called of god / beyng well  
lerned in the holy scripture / intendyng  
no thynges but goddes glory & the peo-

A.3. ples

### The syrte chapter.

pleſeſ ſalutacion may ſ ought to vicer hym ſelſe to the hye powres and deſire they are thoryte and lycence to preache the goldeſt as ſaint Paule ſayeth i. Timo. 3. He that deſyreteth y<sup>e</sup> office of a biftchyr he deſireth na honest labour. If ſe ſuperior powres wyl nat gyue hym lycence in whiche they ſint no faute / then may he whiche is called by god walke in hys callinge / & do the offyce that he is called to of god / for man is more bounde to obey god than man. Act. 4. where fore I wolde no man of his pnuate autho- rite thulde take vpon hym ethys hye offyce of god / as to preache hys worde openly be fore he be called of god and by man / or as the leaſte of god / and attempted by lawfull meaneſ the vocacio of man / Che wyng him ſelſe alway obedyent to the laufull eyuyll ordinaunceſ . 4 . The aþoþle of Iesuſ Chryſt / Paule was the aþoþle nat of man but of Iesuſ chryſte / to preache Chryſteſ wyl and pleaſure / and nat to please hym ſelſe or to be a man pleaser / nor to preache manneſ phantacieſ and dreameſ / manneſ inuencyon or manneſ doctrineſ . And here in theſe wordes he reprouethe all pſeudo aþoþleſ whiche ſtudy more to please men then god / whiche preache nat Goddes worde purerly and ſincereſ / but myryng it with

## The spryte thepater.

With malnes fantasys and diernes schynges  
lure/honour / & profyte of men/ al such S.  
Paule in these wordes repprech and wyl  
let them onely to be the messengers of  
Chayst Iesus and to seke hys wyll & plea-  
sure ouely . s . By the wyll of god/herc  
he sheweth howe he was made the apostle  
of Chayste/ not by his wyll nor yet by the  
wyll of men/or soz fauour of any man/but  
by the wyll of god onely . Of these wordes  
two thynges we maye learene. x yuste that  
synners do repente and leave theys synful  
lytle/nat of them selfe by theyr free wyll/  
but by the grace and wyll of god/crample  
herc in Paule/that synners shulde gyue al  
laude and praye to God onely/for the re-  
bournyng frome synne / to vertue and no-  
thyng to them selues . The seconde that  
we shuld knowe tweake and faythfull pre-  
chees/as Paule was to come to vs onely  
by the wyll of God/and nat of man/or by  
the prouision of man/al thoughte mannes  
dulgence as muche as maye be in this be-  
halfe is to be reqyred / whiche thyngyng vs  
some men wolde consyder/and wilh them  
selfe deapely waye the mater / that tweake  
preachers come by the wyll of God/and  
nat of man/and whan it pleaseith god/and  
nat whan man wylleth / they wolde nat

### The syngle chapter.

merueyle why God sendes nowe in our  
tyme more celwer preachers of the gospel  
than in our fathers tyme / to whome the  
truth was nat so puerly & sypcerty shew-  
ed as nowe to vs in our dayes by the good-  
nes of god of whome it commethe and nat  
of our merites or deseruynges / or at the  
wyll of man/to god we shulde gyue than-  
kes for hys truthe shewed to vs more plain-  
ly then it was to our fathers / to except is  
with all gladnes / to folowe the true doc-  
tayne of Chrysostome / & expresse it in our lyuyng  
nothyng meuaulyng that goddes wyll  
shewed . Fourthly To Sayntes at Ephes-  
sus that beleue in Christ Jesus . These  
wordes sheweth to whome thys Epistle  
was wryten to the sayntes that were at  
Ephesus / and to the saythfull in Christ  
the wordes that folowe expounde theym  
that go before / that is to saye sayntes be  
the saythfull in Christ that lyue at Ephes-  
sus / so the scripture oftymes expounde  
them selfe / of thys place we maye learne  
that sayntes in the scripture be nat alway  
taken for sayntes departyd that be deade/  
for saynt Paule wrote nat thys Epistle to  
dead men but to men that be lyuyng whiche  
he calleth sayntes / whiche were saythfull  
men belieuyng in Christ Jesus / to whom  
he do

The spisie chapter.

he debedeated this Epyskle of the whiche we  
may learene sayntes in y<sup>e</sup> scripture oftyme  
to be taken for the saythfull living Christi-  
anes/as here in this place Also me thinke  
this place maketh agaynst them/ & wolde  
nat haue the scripture to be givien to y<sup>e</sup> lay  
people in thep<sup>r</sup> cōmen tonge/for S. Paule  
wrote this Epyskle to the saythfull christy-  
ans at Ephesus/as well to y<sup>e</sup> lay people as  
to the preestes and bishops/ & wold this E-  
pyskle to be red equally to them all /that e-  
very one might haue profit of it red/heard  
or shewed /yk it shulde be red onely in latyn  
to them/what profyte shulde the syngle  
ignoraunt people haue had by it that doth  
nat understande laten/saynt Paule wolde  
it shulde be red & shewed to all in that lan-  
gauge/that every one myght knowe what  
he wrote to them/and haue profyte by hys  
wrytyng/and God the more gloriyzed.  
7. Grace be with you and peace from god  
our father/s from the lorde Jesus Christe  
Nowe he sheweth what thynges he desp-  
reth and wylleth to these Ephesians/he  
desyreth and wylleth them nat honours/  
nor hys dynites in thys worlde/ nor yet  
pleasures /or wordely riches/nobenefice/no  
hysmoprycke / impyre / no kyngedome/  
no corruptible goddes/as carnal men doth

The syrte chapter.

Wysche to theyz chyldren & frendes / but he  
wyschede the grace of god & peace of concyl-  
ence with god / which peas only haue they  
that be iustifyed by fayth. Ro. v. And this  
grace / sauoure / and peace with god / it com-  
meth nat of our selfes of our myghtes / pow-  
ers / or of free wyll / but it is of god the fa-  
ther and of our lorde Iesus Chryste. This  
place cheketh all them that desyreth cupill  
to other / as the pestylence fallonge sycke-  
nesse / frenche pockes / valseye / phranseye /  
soden deathe / or any suche lyke misfortune  
it cheketh also all them that wyschede to  
them selues / theyz chyldren / or theyz fren-  
ches worldly thynges rather then heuen-  
ly thynges . Also he reprouereth them that  
thinketh the grace of god to come to them  
(ex merito congruo bell condigno) that is  
to saye of theyz iuste or deseruyd mercyes /  
and nat of god the father fely by Chryste  
Iesus.

**B**lessed be God and the father  
of our Lorde Iesus Chryste which  
hath blessed vs / with al maner of  
spiritual blesсыng in heauenly thin-  
ges by Chist according as he had  
chosen vs in hym of eret the foun-

dacyon

The first chapter.

Sacron of the woldē was laydes  
that we shulde be holy & withoute  
blame before hym in lone.

Marke v.

Nowc begynneth he the narracyon and  
the weli the cause of thys Epystle, and be-  
gynnethe of thankes and prayse of god for  
his benefytes specyally for hys sprytuall  
benefytes gyuen to vs for Iesus Christes  
sake. In this he teacheþ vs in every be-  
gynnyng to laude god / and gyue him than-  
kes for hys sprytual benefytes / as for our  
creacyon / and for the creacyon of all crea-  
tors in heauen and in earthe necessary or  
prolytable for man . And also ~~that~~ we  
shulde gyue God thanke for oure redemp-  
cion from syn / death / hell / and the deuyll /  
and deliuerance from al thraldome of the  
deuples power / whiche benefytes we haue  
nat of our deseruinges whiche deserued  
eternal dampnacyon / nor ret of the merc-  
ies of angels archangels / patryarkes /  
or prophtes / or by y<sup>e</sup> mercies of any man /  
but only by the mercies of Christ and for  
~~Christes~~ sake. Thys place commaundeth  
vs to kepe alwaye in memory y<sup>e</sup> benefytes  
of god / nat to forget them / to laude and  
thank god for them . This place che-  
seth those that forget god and hys bene-  
fites

The fyfte chapiter.

fytes / or thynke they haue of them selfe  
of theyr labours / paynes / meytes / ther  
gooddes they haue / or thynke they haue  
some thynges of God / and othe parte of  
saintes / of all Images / & so deuyde god  
des glory / parte to god / and parte to an  
Image of wode or of stone made by man  
nes hande / as some ignorāt persons bath  
done in tyme past / thanked god for theyr  
belthe and the blessed Lady of walsyng  
game / of Ippyswiche / saynt Edmonde of  
Bury / Etheldreda of Ely / the lady of Red  
bowne / the holy blode of hayles / the holy  
Roode of Begles / of Chester / & so of other  
Images in thys Realme / to the whiche  
hathe bene muche pylgrymage / and many  
Idolatrye / supposyng the dead Images  
couide haue healed them / or haue done lē  
thyng for them to god / for the whiche the  
ignorante hathe crowched / kneled / kys-  
sed bobbed / and lycked the Images / gyz-  
wynge them cotes of clothe of golde / sel-  
ter / and of tyfshu / velvet / damask / and sa-  
ken / suffered the lyuely membre of Chrys-  
to be without a casset cote / or a sacke cloth  
to kepe hym warme / frome the colde / lest  
for colde he shulde peryshe / so we haue  
clothed stockings and stoncs / and suffered  
Chrys to peryshe for colde & dye without  
the

The fyfte chapter  
the house : and buyldeþ goodly houses for  
an olde Idolle / a stocke or a stone / carued /  
and paynted for luke sake. Secondly. we  
may learene that we haue receiued nat one  
spirytuall blesyng / but all spirytuall bles-  
ynges: as our creacyon / redempcion: iusly  
sacracion / forgyuenes of syn / lyfe eterna  
lyng of no other but of Chryſt Ihesus / and  
by no other meanes but for Christes sake  
thoroughe faythe / that we shulde gyue all  
praye and thankes onely to god and offer  
vp our selues thankfull sacryfycē / ready to  
obeye godes wylle aboue all thynges / ready  
to suffre with pacience all iniuryes / wron-  
ges and affliccyons for god & hys worde  
And this is the true sacrafycē of christians  
dayly & hourely to be offered vp to god for  
hys benefites of al christians. Thirdly As  
he hath chosen vs before the foundaciō of  
the world was layde / so he hath blessed vs  
with all spirytuall blesyngs before the fall  
of man / wylle layde. And as th̄ eelec-  
cyon of God was onely of the mere graces  
wylle & pleasure of god / so was all hys bles-  
synges towarde vs intended of hys onely  
goodnes / and nat of our merites or deser-  
tynges / what thyng coulde we deserue be-  
fore we were borne that prouoked God to  
loue vs / or was the cause why that god is

The fyre chapter.

ved vs : nothyng . 4 . What we shulde  
be holy and without blame before hym in  
loue . No we he sheweth the cause why god  
elected vs in hym before the begynninge  
of the worlde / that we shulde be holy : and  
without faute or blame before hym in loue  
We thynketh the Apostle dothe speake  
these wordes to stoppe the vngodly mou-  
thes of carnall men / whiche saye ys we be  
elected and chosen of god to immortal glo-  
rye / what maketh mater what we do / do  
what we wyll we shall at the laste come to  
that glory / and blyse / ys we be nat chosen  
and predestinate to be saued what skyllyng  
of our workes / they shall nat poynt us to  
aptayne lyfe euerlastynge in tope / ys we  
do at the commaundementes that god hath  
commaunded to be done / at the ende we  
shall be reected and damyned ys we be nat  
predestynat of god to be saued by Christ  
Jesus throughc fayth / that no man shulde  
speake so vngodly / or reason with hym  
selfe on thy maner / and condemne Good  
workes / despysse to lyue holylly / care nat  
he we he lyue whether he kepe godes com-  
maundementes or no / Saint Paul sayeth  
that god hath elected and chosen vs to be  
holy before hym in loue / that is to saye  
whosoever wyll be holy / and gyue them  
selues

The fyre chapter.

belues to serue God / to keepe his commandementes / to lyue a lyfe puer and cleane  
from all bycnes and synnes / to beleue in God /  
to truste Christe onely / to hys saupouer /  
redemer / iustifyer / deliuerer / from synne /  
death / hell / and eternall dampnacion and  
gives hym selfe to loue god aboue al thynges / in thyss woorlde / preferrynge godes glo-  
rye aboue al earthely thynges / and to de-  
serue good to every man / studynge alway  
to schre the glory of God and the profyte of  
other men / accordyng to the wyll and plea-  
sure of god for whose sake only good wor-  
kes that God commaundeth in scripture  
are to be done / which workes they do that  
be chosen and elected of god to eternal sal-  
uacpon / who be elected of god to saluac-  
pon / who be nat / we can not tell by the sub-  
worde workes that they do . *Item* Hignes of  
godes predestinacion is these . First God  
of hys goodnes elected / electeth and cho-  
seth whom he wyl / only of hys mcre mee-  
rye and goodnes without all the deser-  
uynge of man / whome he hathe elected  
he calleth them for the most part by prea-  
chinge of the gospel / and by the hearing  
of the worde of god to fayth in Christ Je-  
sus / & through fayth he iustifyeth them /  
forgiveth synnes / and maketh them obe-  
dient

The sygnye chapter.

Dyent to heare his worde with gladnesse  
do that thyngē that Goddes worde com-  
maundeth them to do in theyz state and  
callynge / wherfore to heare the worde of  
God with gladnes / to beleue it / to knowe  
that it is the meane by p<sup>c</sup> which god hath  
ordayned to bryng to saluacyon them that  
beleuech to ordre theyz liues accordingynge  
to the commaundement of the worde of god  
to do all good workes commaunded in the  
scriptures to the bitemoste of your pouere  
these be the sygnes of Saluacyon / of the  
contrarie parte whosoeuer be nat glad to  
heare the worde of God / but despise it /  
condemne it / regarde it no more than tho  
pes fabules : or thynke the worde of God  
to be folysshenes: a bayne thing / of no pro-  
fyle ne pleasure / abyng to be hated and  
set at nought / and so gye no credence to  
it / care nat for it: care nat to kepe Goddes  
commaundementes: all set to seke the plea-  
sures and the gloriye of thys wortbe: who  
soeuer is so affected : it is a token that they  
be nat the chyldren of saluacion but of per-  
dycyon and eternall dampnacyon : of these  
workes that folowe we maye haue a con-  
iecture who be ordeyned of God to be sa-  
ued and who to be damned.

**C**And ordynated vs before to re-  
cepce

which

to be heynes unto hym selfe

þow þine toþples.

þeyne vs as chyldren throughe þe  
lens Chryſt, according to the plea-  
ſure of hys wyll, vnto the promyſe  
of the gloþe of his gracie / wherby  
þe hathe made vs accepted in the  
beloued in whome we haue redem-  
cion, throughe his blode, forgyuen-  
nes of synnes accordyng to the ry-  
ches of hys gracie, whiche he hathe  
þewed vpon vs abundantly in al  
wyldeſome and prudence / and hath  
opened vnto vs the myſtery of hys  
wyll accordyng to hys pleasure /  
whiche he had purpoſed in hym  
ſelſe, that it ſhulde be preached /  
whan the tyme was ful come, that  
al thynges ſhulde be gathered to  
gether by Chryſt both the thynges  
which are in heauen, & also þe thynges  
that are vpon earth by hym.

Saint þule repeþteth here with ma-  
ny playne workes þe thynges he had spo-  
ken  
Vol. kcn

The syghe chapter.

Open to heare his worde with gladnes: to  
do that thyng that Goddes wylde com-  
maundeth them to do in theyr state and  
callynge /wherfore to heare the wylde of  
God with gladnes /to beleue it/to knowe  
that it is the meane by þe whiche god hath  
ordayned to bryng to saluacion them that  
beleueþ to ordre theyr liues accordingynge to  
the commaundement of the wylde of god  
to do all good warkes commaunded in the  
scriptures to the vtermoste of your pouer  
these be the sygnes of Saluacion /of the  
contrarie parte whosoeuer be nat glad to  
heare the wylde of God / but despise it/  
condemne it/regarde it no more than Elou-  
pes fabules : or thynke the wylde of God  
to be folysshenes: a bayne thing/of no pro-  
lyte ne pleasure/ at thyng to be hated and  
set at nouȝt /and so gyue no credence to  
it/care nat for it:care nat to kepe Goddes  
commaundementes:all set to seke the plea-  
sures and the gloriþe of thy wylde: who  
soever is so affected:it is a token that they  
be nat the chyldren of saluacion but of per-  
dycyon and eternall damnacion:of these  
warkes that folowe we maye haue a con-  
iecture who be ordyned of God to be sa-  
ued and who to be damned.

**C**And ordynated vs before to re-  
cepue

which

to be heires unto hym selfe

**Now for the coaches.**

xxviii  
Sope we vs as chyldren throughte Ioh  
Ihes Christus, accordyng to the plea-  
sure of hys myll, vnto the promyse  
of the glore of his grace / wherby  
he hathe made vs accepted in the  
beloued in whome we haue redem-  
cyon, throughte his blode, forgyuen-  
nes of synnes accordyng to the ty-  
ches of hys grace, whiche he hathe  
shewed vpon vs abundantly in al  
misdome and pnydence / and hath  
opened vnto vs the mystery of hys  
myll accordyng to hys pleasure /  
whiche he had purposed in hym  
selfe ; that it shulde be preached /  
whan the tyme was ful come . that  
al thynges shulde be gathered to  
gether by Chryst both the thynges  
which are in heauen, & also thynges  
that are vpon earth by hym.

Saynt p[re]ule repeateth here with many playne wordes th[er]ebynges he had spokyn  
B[ea]t[us] h[ab]em

## The fyfthe chapter.

hen before / that is to say that we were  
electid of god in hym to be laued before the  
begynnyng of the worlde / that we shulde  
be holy and without blame before god by  
loue / the same thyng is reperid agaynt in  
other wordes : which thyngc the Apostle  
dothe bycause he wolde haue thys thyngc  
surely knowne and roted in every mannes  
hart and mynde : of the whiche preachers  
may leareve to repeire one sentence ones or  
twyse / which they wolde haue knowne  
most chetely and most suerly preparyed in  
hart. 2. God hath ordeyned vs that we  
shulde be his chyldren by adoption and  
that not of our deseruynge or merites but  
onely by hys mercy and grace / and by the  
merites of Christes passyon / that all the  
praysle and thanke shulde be gauen onely  
to God for it / and nothyng to our selfe he  
vath made vs his chyldren by adoption /  
that we shulde sue our father in all holines  
of ipse / that we shulde folowe hys fotstep-  
pes in our ipse. 3. according to the ple-  
asure of hys wyll / these he adderid lest any  
shulde say that we be made the chyldren of  
God by adoption for our merites or for  
the merites of our Lady/Peter/or Paule  
or of som other man / and not only for the  
pleasure of god of whom we haue all thin-

## The fyfthe chapter.

get that he good / and his wyl only alone  
is the cause of them. and no other cause is  
to be asked why god hath elected and cho-  
son vs to be his child; en by adopcyon and  
verzes to the kyndom of heauen but only  
his wyl / marcy / and pleasure / that all  
prapse and thanke myght alone be gauen  
to hym and to none other creature / worke  
dely nor man. 4. Unto the prais of the glo-  
ry of his grace / here be declareth for what  
ende he hath elected vs to be his chyldren  
by adopcyon / that he myght be praysed/  
glorifyed of all men / whiche hath made  
vs synners by s welbeloued chyldren / and  
that by Iesus Chrysste alone / which hath  
pacysied the ire of the father and reconcyl-  
led vs to his fauour to whom we be made  
welbeloued through the death of Chrysste.

5. In whom we haue redempcion thoro-  
ugh his bloude: forgyuenes of synnes.  
Two thynges is here declared. One is  
that by Chrysste we are redeemed from the  
maledicyon of the lawe: from syn: deadv  
hell: eternall dampnacyon: and from all  
captiuite and shaldome of the deuyll: and  
by Chrysste be restored to the lyberie of the  
soltice of god. The other that we haue  
forgyuenes of our synnes: dely by Chrys-  
stes bloud shed for vs vpon the Crosse.

The fyrdie chapter.

Marke the temptyon of synnes is gynn  
to vs by the bloude of Chryſte and nat by  
the popes pardons/malleſq; and Maſala ce-  
li: by pylgrymages to paule / Peter / Jo-  
ban / or James / in the yere of Jubile: by  
the brougting of the fraternite of Chry-  
ſtoſor of yorke / or of our Lady of Bolonne;  
nor yet by ſaint Fraunces coule: Benedic  
habit: coope or cote: by monkes bootes: or  
by the caruing of ſterre obſeruantes shoures  
or knoocled gyrdles: no; by Myon headeſ;  
by holy water: ringyng of the grate ho-  
ly bell / or by any ſuche lyke ouwarde ce-  
remony or ſacrifice: whaſo by theſe thyn-  
ges chynketh to optayne forgyuenenes of  
their synnes before god: they deceyue them  
ſelue: they blaſphemē Chryſt: they be ini-  
tious to hys bloude shed vpon the Croſſe  
to take away our synnes to optayne par-  
done of God for our synnes: and to waſthe  
vs cleane from syn: as ſaint Joban ſayeth.  
Apocalyp. i. The bloude of Chryſte bath  
waſheth vs from our synnes: and Joban  
2. Job. i. The bloude of Chryſt bath pou-  
ged vs from al iniquite: yf forgyuenenes of  
synne be by the bloude of Chryſte: then is  
it nat by the popes bulles / or perdonnes:  
malleſ: and Maſala cele: and ſuche lyke of  
mannes inuençions and dreames inuen-

ced

The fyfthe chapter.

fed by mā:yl by such workes sinnes myght  
haue bene taken awaye than dyed Chryſt  
in dayne . Galia . i. If synnes myght haue  
bene purged by ſuche meanes or workes  
of man: than was Chriſt a ſole that ſuffe-  
red ſo ſharpe a deaſt to ſauue vs / & to take  
awaye our synnes . I ſuppoſe Chryſtis  
blessyng to haue bene as good as the by-  
hoppe of Rothe blyſſyng / or any other  
byhoppes blyſſyng / but Chryſt taught vs  
nat to belue by ſuche meanes our synnes  
to be purged / wherfore they be ſtarke lies  
ye blaſphemey to Chryſt and his holy blod  
to belue our synnes to be taken awaye by  
any other waye or meane than by Chryſt  
and hys holy bloude / wherfor they are fro  
the true waye that thynke by theyr wor-  
thes / merites of ſaintes or of men alius or  
departed / by the vertue of the malle heard  
or ſayde thynkyng the malle to be a sacri-  
fyce to god to take awaye the synne of the  
people / for there is none other ſacrifyce to  
take awaye synne but Christ whiche hath  
ſacrifiſed for our synne : and is a full ſacrif-  
facyon for the synnes of the hole worlde .  
Iohannis . 2. and by one obblacyon onys  
offered vp for vs vpon the Creſt he hath  
made all them perdyte that halfe ſame-  
ſed for euermore . Hebre . 10 .

The fiftie chapter.

4. accydunge to the ryches of vys grace  
Redemption and remissyon of sinne had  
come vnto vs all by the ryche grace of god  
and nat by our myrtyles/vices/ or workes  
or for any saynt sake lyvinge or departed  
but alone for Chrystes sake stely/without  
our myrtyles or any desturynges of our  
parte that all laude and praysse wch than  
kes myght onely be gyuen to god as the  
auctor of all goodnes. 7. which had ben  
vpon vs abundantly in all wyldeome/ al-  
so we haue receyued of goddes goodnes all  
spirituall wyldeome / as touchyng the  
knowledge of godly thynges and all other  
knowledge necessary for the health of our  
soule. This place somdynge reproacheth  
them that say there is many thynges ne-  
cessary for the saluacion of man that be  
nat wrytten in holy scripture/ nor yet can  
be gathered out of the holy scripture . 9.  
Paul, Ro. 1. sayth that the gospell is the  
power of god that workes all health to all  
them that belueyn. This place sheweth  
all learynge knowledge and godly wyl-  
deome to come of god & nat of our study dis-  
ligence and labour/ althoughe our studys  
labour is required as lawfull meanes ne-  
cessary by the whiche god gyaceth know-  
ledge, learynge/ and wyldeome, to them  
that

## The fyfth chapter.

that with a pure harte requyret ethym.  
This reprovereth all theym that royneth  
shyp get the learnyngē they haue by their  
owne labout stupy and paynes / & tbynke  
not that it commeth of god / which giueth  
these gristes to them that lcke and labout  
in fayth despunge to haue learnyngē to  
glorify god to profite them and other ac-  
cordyngē to thir talentes. 8. which hand  
opened unto vs the mystery of his wyl ac-  
cordyngē to his wyl & pleasure. The tyme  
he sheweth whē god gaue to vs this know-  
ledge / and wylosome / by his grace / he did  
gyue it when it pleased hym to shewe the  
mystery of his wyl hyd longe from the  
worlde / but at the last shewed by his word  
declared playnely to the worlde when he  
pleased / and nat at the pleasure of man / or  
the whiche we maye learene that the wordes  
of god commeth to vs and is clerely shew-  
ed at the wyl of god / & nat at the wyl of  
man / noz at mannes pleasure / althouge  
god vse man as an Instrument to shewe  
his wyl for our belth & profyte. But par-  
adventure some wyll aske / what was this  
mystery that god had hyd so longe from  
the worlde in hym selfe / & nowe had shew-  
ed it when the fulnes of tyme was come.  
In the whiche he sendeth his sonne Iesus

The syxte chapter.

Christ to thys woldē to be incarnate / by  
whom he hath restored all thynges in he-  
uen and in earth / and made them perfecte /  
to this saint Paul maketh answer here  
sayinge this mystery was the mistery of  
the Gospele preached nowe openly to the  
Gentiles as it was to the Jewes / that  
Gentiles shulde be saued by Christ as the  
Jewes / and that the lyfe and the inver-  
taunce of Heauen partayned / as wel to  
the Gentiles / as to the Jewes / which  
misterie was hid from a great parte of the  
Gentiles to Christes commynge / to the  
preachyng of the Apostles after Christes  
ascencion to heuen / of this we may learene  
that God doth nat gyue all knowledge of  
his diuyne wyll at one tyme : or all to ge-  
ther / but one thyng after another after  
longe contynuance of tyme / as here you  
may se that the gospell was longe hyd fro  
the gentiles by longe tyme and many pe-  
res / that we shulde nothinge meruayle at  
goddes wyll and pleasure / ys god do shewe  
nowe in our tyme his gospell more clerely  
and open it more playnely to vs : than it  
was in our fathers tyme and daies of this  
we shuld not muse : or maruayle / but rather  
glorifiel god that gyueth this knowledge  
thanke hym hartely so / & accepte the go-  
pell

The fyfte chapter.

pet with gladnes / gyue credence to it / leue  
out olde vnydnes / superfluousnes: false  
trustes / backwarde Iugementes: and o-  
þer lyke / by the whiche we haue bene de-  
ceyued for lacke of true knowledge of the  
word of god nowe shewed / thanked be god  
But þf anywyll be more curiose than ne-  
ðeth to aske / why god bath bid this my-  
sterie of his wyll so longe from the world  
and nowe sheweth it in these laste dayes  
surely I haue nat to answere: but that it  
is the wyll and pleasure of god so to do  
whiche hath alwaies seuen what thyng  
was most profytale for the Gentyles / or  
elles that he bath sen that the gentyles  
before this tyme wolde nat haue beleued  
the gospell preached: that they shulde be  
lette punysshed nat knowyng the Gospell  
that if they shulde haue knownen it / and  
not folowed it / or elles that he knewe they  
wolde haue persecuted the preachers of  
the Gospell: and so shulde haue deserued  
more grevous punishment: or elles that  
it was decreed of god that all thynges  
shulde be shewed of god by Christ and all  
thynges restored & made yfite by Christ.]

By whome also we are come to  
B.5. the

The fyfte chapter.

the inheritance / we that were ther  
to predestynate before accordyng  
to the purpos of hym whiche wox  
with all thynges after the councell  
of hys owne wyll, that we myghte  
be to the prayse of hys glooye, even  
we that before beleued on Chryste  
on whome also ye beleued, after  
that ye hearde the wordes of truthe  
namely the gospell of your salua-  
cyon, wherein whan ye beleued, ye  
were sealed wyth the holy spycyte  
of p̄mes, wylche is the earneste of  
our inherytance to your redemp-  
yon, that we myghte be his owne to  
the prayse of hys glooye.

Saynt Paule here repeleteth these thynges  
that he bath shewed before gathering  
a some of them all: that is to saye / that  
we are apointed of God to eternall lyfe:  
thorough Iesus Chryſt / and he made the  
chyldren of God by adoption: not by our  
creyght or mercys: or by the mercys of  
any man: but only by the grace of god and  
the mercys of Chryſt . And that by the  
deliberate

The syngle chapter.

Wyll of God / by whose myght and power  
all thynges are done that be good / iuli /  
lauffull / so; God wylleth none iniquitie /  
or sinne / but is holy and iust in al his wro-  
kes / and he wylleth all good thynges .2.  
that none shalde thynke our heuenly inher-  
itaunce to com to vs by lose or by chance  
as God had not prepared yt so; vs before  
the begynnyng of the worlde / he sayd  
this heauenly iurisdiction to haue been  
ordeyned for vs by the forewyll of god al-  
way intended of the father towarde vs of  
his goodness / by whose wyll and power al  
good thynges are done / whose wyll no  
man can resist or slope hys workes / that  
they be not done as he hath ordyned them  
to be done / whose wyll we can not attaine  
vnto / and what shalbe the effectes of thyn-  
ges till they be done .3. and althoughe al  
thynges are done by the power of god / yet  
god is nat y<sup>e</sup> auctor of evyl. Ia.1. god wyl-  
leth no syn but he is iust in all his waies /  
holy in al his workes / he wyl that all men  
shalbe sauued / & to com to the knowledge of  
the truthe therfore they that perdyche & shall  
be damped / by theyr owne faute / they pe-  
ryshe and be damped / and nat by any  
faute in God / whiche wylleth every man  
to be sauued / and so; that ende he com-  
maundeth

The synt chapiter.

maundeth the Gosspell to be preached vnto all creatures / that they shulde beleue / followe the Gosspell in lyfe and be saued / therfore they that do not beleue it:but contynge and despysse it and thinke it a folyshe and a wayne thyng they by the cause of their owne deathe. 4. that we myght be to the praise of his glory / we be predestynate of god made and created not for our selfe:but for the laude and praise of God / that we shulde gyue all glory to god for all goodnes and prouoke all other to glorysye god and worshyp hym in spicite and truthe as it is our offyce and dutie to do . 5. euene we that before beleued after that we haue the worde of truthe the gosspell of health:as who shulde say / we that beleue in Christ before the worde was preached to the Benynges our offyce is nat only to glorysye god in our selues/but to bring all other to gloriſie God with vs as much as shall lye in our power. This place reproueth them that dyswadeth men from the worde of god from leatnyng of it/from readyng of it/from sermondes :by the whiche meaſures God hath ordeined men to be brought to glorify god in spirit and in veryte / as he wolde beglorified of all men : also he sayth we beleued after that we haue the worde

### The fyfthe chapter.

Worde of truth . In these wordes he sheweth howe fayth commeth / that is to saye by hearynge of the worde of truth according to saynt Paules saying . Ro. 10.  
Fayth is of hearyng / and hearyng by the worde of god / also he sheweth here what is the word of truth : it is the gosspell of helth and so it is called : bycause it bringeth everlastyng health to all them that fayth fully beleueth shewing their faith in good workes . 4 . in whom whan ye beleued / ye were sealed with the holy spiryt of promes here is shewed what shal come of hearyng of the worde of truth that by it is gotten fayth / without the whiche no man can please God / and having it al thynges pleasest God / and these that beleue receyue the spirite of God / as an earnest to put them in surety that they shal receyue and haue all thynges that be promised them to haue by goddes word / that is to say that they shal haue lyfe euerlastyng and the inheritance of heaven / and for a surety of that promise the beleuers receyue the holy Ghost as an oblygacion for the perfourmaunce of that promise : by the whiche they be made as sure to haue the promise of god as if they had receyued it all ready . This place maketh again

The fyfte chapter.

Agaynſt them that ſay no man can know  
whether he is in the fauour of god or no-  
t; whether they be worthy hatted or laue  
of god alleddinge to them the ſapinge of  
Eccleſyacles.9. to whom this awnt were  
I make that men can not knowe of them  
Iſſe whether they be in the fauour of god  
or no / but that they maye knowe by the  
holy ſpirite whome they haue that beleue  
Iapthfully / þt a man may knowe whether  
he bath ſayth or no / he may knowe whe-  
ther he be in the fauour of god or no / If  
he haue true ſayth God fauoreth hym / þt  
he lacke ſayth God fauoreth hym nat /  
So a man may knowe by ſayth the ſpirite  
of god givyn to gloriþyc vs of goddes fa-  
uour and loue towardes vs / and that god  
fauoreth vs as longe as we shall haue  
ſapiē & the ſpirite of god / which ſaythfull  
beleuers haue and posſelle / So a man may  
knowe whether he is now at this p[re]ſent  
yme in the fauor of god or no: hated or be-  
loued but what he ſhalbe to morowe / the  
next day or intime to come no man can tell  
Therefore he that ſabideth in þ fauor of god  
by ſayth by the holy ghost / let hym loke  
that he fal nat from god by vnfaithfulnes  
and inſinceritie & by unkynnes / contemp-  
nyng of goddes woorde / a disobedient to god

dcs

## The fyfthe chapter.

des comandementes / and so all from the  
faour of god / I bse sayth & the holy spiture  
of god / lose lyfe escenal. As for the wordes  
of Ecclesiastes .9. where it is wrytten that  
no man can knowe whether he is worthy  
hated or loue / the wordes are to be vnder  
stante thus / that of good or euyl p<sup>t</sup> chanc<sup>e</sup>  
to men in this worlde / no man can knowe  
whether he is worthy hated or loue / for  
goodes and euylis / prosperite & aduersyte  
chaunce equal to good men and euyl men  
olympe is chaunceth that euyl men haue  
more prosperite then good men / euyl haue  
ryches / welth / & pleasure / good men haue  
povertie / neide / payne / and punysshement  
wherefore of prosperite or in aduersite in  
this worlde is no man to be esteemed more  
or less in the faoure of God / seynge these  
thynges chaunce equally to the good and  
the euyl in this worlde / I wolde that euer  
man shulde not only thinke him selfe p<sup>t</sup>  
he is in the faoure of god / but also knowe  
it surely p<sup>t</sup> god faouort<sup>h</sup> hym / excepte he  
thyng so howe can he faoure god for loue  
ys he doult whether god loue hym or no / or  
in this thyng be wauctyng / thynke somtyme  
some god loue hym somtyme he loueth hi  
nat / The spiture of god is gauen vs to pus  
vs in a farrlyng that God faouort<sup>h</sup> vs /  
and

### The syrte chapiter.

and yf we lacke this sprite / we be not of  
Chryst . Ro.8. we haue also receyued the  
sprite of adopcyon : by whom we call fa-  
ther father / and this sprite sheweth to our  
sprite yf we are the childre of god . Ro.8.  
therfore I wolde that every man shulde  
certaynly thynke and persuade with hym  
selfe that he is in the fauour of God / and  
that god wyll gyue hym euerlastynge lyfe  
lyfe & blysse in the worlde to come / whiche  
they that beleue nowe haue by fayth / and  
in the worlde to come shal possesse in dede /  
then I suppose they wolde contynue in  
fayth and shewe theyz fayth by all good  
wokes commaunded in the Scryptrue .  
Some also here wyll aske howe shall we  
knowe whether we haue fayth & the spirit  
of god or no / this thyng may be knownen  
by the frutes / & by the wordes : mocions  
that they shall perceyue in theyz hertes if  
they perceyue that they be glade to heare  
goddes worde / to reade it / study it be glad  
it goeth forwarde for Goddes glory onely /  
do beleue it to be true / and that God wyll  
performe and drysing to passe all thynges  
promysed or threatened in his worde / that  
he wyll rewarde good men / and punyssh  
evill men in the worlde to come / yf they  
shall perceyue a redyng a towardnes to

be

## The fyre chapter.

be obedient to do Goddes commaundement / ye to do it in dede to god only to the  
vertuous of they; power / if these thinges  
they perceyue in them selues / they be sure  
lynges that they be in the fauour of god /  
have faith and the sprite of god / and shall  
have lyfe everlasting / at þ contrary part ye  
you perceyue in your selfe no desyre / luste /  
or wyl to heare the worde of god / to reade  
it / to study it / ye chynke it is but folyshe-  
nes a bayne thing / an vnprouytable thing  
or that you care nothinge for it / or that  
you hate it and euyn it and the professoors  
of it persecute them as auctor of deuyles  
doctryne / you feele your selfe nothinge re-  
dy to obey the commaundementes of god  
but ready to all pleasure of the flesh and  
of the worlde to do synne and nougynnes  
these be sure takens that you be out of the  
fauour of god / lache fayth and the sprite  
of god / and in the bye displeasure with god  
of these chynges and tokenes shewed / you  
shall knowe whether you be in the fauour  
of god / more sure than by the syght of the  
holie blode of bayles / or by the geyng thoro-  
roughesaynt wylfredes nedle / and also þ  
you be out of Goddes fauour / you lacke  
fayth and the sprite of god / that moueth  
and styret men alwaye to all good wor-

The syrte chaples.

hes for god only alone regarding his wyl  
and pleasure .7. That we might be his  
owne to the prayse of his glory / for what  
ende god hath chosen vs & made the worke  
of god to be preached to vs surely for this  
ende/that we shuld haue faith/receiue y ho  
ly sprete / & be made sone of goddes fauour  
towardes vs and that he touch vs / & that  
we shulde gloriſy him agayne/by fayth/by  
loue to hym & to our neyghbour to do the  
worikes of god comauanded vs to do in the  
holy scripture in oure vocacyon and cal-  
lynge and that only for god / & haue no re-  
spete to our selfe . Thus we may heare/  
knowe what feute commith of the worde  
of god preached / þ is to say/ throughte the  
holy spirite is gyuen / certainte of goddes  
fauour/knowlege of goddes wyls / & of our  
offyce and duryng both to god and also to  
our neygbhour and life euerlastynge.

**C**oþerforo also in so muche as  
I haue hearde of the fayth whiche  
ye haue in the lord Iesu & of your  
loue vnto the sayntes / I cease nat  
to gyue thankes for you , & make  
mencyon of you in my prayers /  
¶ god of our lord Iesus Chyſt &  
eye

The syrie chapiter.

the father of glori may gyue vnto  
you the spirite of wisdome / & open  
vnto you þ knowlege of hym selfe  
and lyghten the eyes of your vn-  
derstandinge that ye maye knowe  
what is the hope of your callynge  
and what the ryches of his glori-  
ous inheritance is vpon þ saintes.

Saynt Pauls here sheweth þe offyce of  
one christen man toward an other/that is  
to gyue thankes to god for sayth/hope/  
charyte/ other godes spirituall gynnes to  
other of god. And in this he teachech chris-  
ten men what they shulde do when they  
heare that þe word of god is purly & trus-  
ly preached without all dreges of mannes  
inuencyon dreames / or phantasyes / and  
that other receyue sayth and exercysse the  
workis of charytes to the poore people/that  
they shulde gyue laude prayse and thankes  
to þe lord for it/to desyre of god that they  
may continue in the truth & go forward in  
it/and encrease eury day more and more  
in all godly knowlege and spiritual wys-  
dome that they may knowe what is the  
hope that is to saye the shynge that they

L.2.                      hoped

The syrte chapter.

they hoped / which is the deuinely iher-  
taunce whiche they hope s luke for to the  
whiche god hath called them / these be the  
dutys of a chyldren man one to a uother to  
to wylle and desyre of god / and nat to be  
sory that somuch spytfull knowledge of  
God be shewed to the rude and ignorant  
people as is nowe shewed in our tyme.  
And here Haynt Paule reprocheth those  
that be sory that there is so much know-  
ledge of goddes wo:de shewed and opened  
to the symple people as is / it checethe also  
all them that byll wadeth the laye peo-  
ple unlearched / from the hearpinge of the  
woerde of god from the readyng of it / from  
the Audi of it .22. Utterlie can not be hyd  
where somewer it is but it wyl be knownen  
alhough they wolde it shulde nat be knowen  
that do deuoutly to auoyde prayse of  
men / as the fayth and charite of these E-  
phesians came to Paule in prison / for the  
which Haynt Paule prayed them / and  
deuot shall not lacke his prayse or rewarde  
in thy worlde / or at the lest in the worlde  
to come .23. Haynt Paule commendeth  
these Ephesians / nat for they: goodly tem-  
ple / nor yet for their nobie worshyppe  
of Diane / nor yet for their religiouse men  
sallen of dyuers sectes / and of dyuers ha-  
butes

### The fyfthe chapter.

bytes / for theyz goodly syngyng in the  
queare / or theyz orgaynes and playeng in  
their churches / or for other goodly ceremoni-  
es / nor for their tapers / torches / carued  
paynted / or gylded Images / or for theyz  
goodly greate belles or multitude of mas-  
ses or suche lyke / but for theyz fayth in Je-  
sus Christ / and their charyte to the poore  
people that hathe nede of helpe and so-  
cour . And Paule comendeth them nat be-  
cause he wolde make them proude / but be-  
cause he wolde priuoke them to go farr  
ward and contynue in fayth and charyte /  
and encrease them cuery day more and  
more / and that they shulde knowe good  
workes nat to lacke his rewarde with god  
in the world to come . 4. In this prayer  
he teacheth vs what thynges we shulde  
desyre of god in our prayers / that it wolde  
please God to gyue vs the spyrte of spiri-  
tuall wylsdome and knowledge / that we  
myght be lyghtned with all godly know-  
ledge / that we myght knowe howe cyche  
is our hope in the thyng we hope for / the  
beauchly inheritance / unto the whiche  
Christ hath bought vs with his precionse  
bloude shed for vs / of thys place we maye  
leache that we can not knowe what is our  
hope / glorie / and inheritance which we

The seconde chapiter.

loue for after this present lyfe/except that  
God shewe it to vs by hys spirite of wylle  
dome and knowledge/ and open our eyes  
that we may see and perceve it . And to  
optayne thys spirite of God/and that we  
may every day encrease more and more  
in this diuynne knowledge saynt Paule mor  
uch vs to praye to God which alone doth  
gve this spirite . This place maketh a  
ganyll them that wolde the ignorant sim  
ple people shulde haue no furder knowldege  
of god then be conteyned in the pater no  
ter / and to be contented with that know  
ledge / and desyre no furder/ but to leue so  
hys dypynnes the further knowledge in the  
scriptures of god/but let suche blynde gy  
des and ignorāt teachers put away theyr  
blyndnes and ignoraunce/and learie bet  
ter knouleage of god/desyre it in sayth by  
prayer/by study/by hearyng and reading  
of hysly scriptures that they may encrease  
in more knowledge and teache other bet  
ter to seke for more knowledge / that they  
may come to the more knouleage of god/  
and of the celestyall kyngdome / whiche  
thynges they know better the more know  
ledge they haue in the holy scripture of  
god. Also saynt Paule shewe b here that  
sayth/charite/ knowledge of godly wyf  
dome

The spryte chapter.

Some may be encreased in sayntes lyuynge  
here in this wold / and therfor he exhorteth  
every man to encrease theyz fayth / theyz  
charite theyz knowledge / in the whiche he  
sheweth that there is no man so good bus  
that he may be better & encrease in good-  
nes / in the whiche he exhorteth every one to  
encrease / & every day be better & better.

¶ And what is the exceeding gret-  
nes of hys power toward vs whiche  
belte we accordyng to the working  
of hys myghty powre whiche he  
wrought in Chyſt when he rayſed  
him vp from the deade and set him  
on hys ryght hand in heuenly thin-  
ges aboue all rule , powre , & might  
and domynacyō and aboue al that  
maye be named / nat onely in this  
wold / but also in þ wold to cōe  
And hathe put all thynges vnder  
his ſete / þ hathe made hym aboue  
al thinges , þ head of the congrega-  
cyon whiche is his body & the ful-  
nes of hym that fylich all in all .

The seconde chapister.

lode for after this present lyfe/except that  
God shewe it to vs by his spirite of wys-  
dome and knowledge/ and open our eyes  
that we may see and perceve it . And to  
optayue thys spirite of God/and that we  
may every day encreaue more and more  
in this diuyne knowlidge saynt paulc mor-  
uch us to praye to God which alone doth  
gyue this spirite . This place maketh a-  
gainst them that wolde the ignorant sym-  
ple people shulde haue no surdet knowlidge  
of god then be contyned in the pater no-  
ter /and to be contented with that know-  
ledge /and despise no surdet/ but to leue so  
hie dyngnes the further knowlidge in the  
scriptures of god/but let suche blynde gy-  
des and ignorat teachers put away they  
blyndnes and ignorance/and learie bet-  
ter knouleage of god/despise it in sayth by  
prayer /by study/by hearyng and reading  
of holly scriptures that they may encrease  
in more knowlidge and teache other bet-  
ter to seke for more knowlidge / that they  
may come to the more knowlidge of god/  
and of the celestyall kyngdome / whiche  
thynges they know better the more know-  
ledge they haue in the holly scripture of  
god. Also saynt paulc shewe b here that  
sayth/charite/ knowledge of godly wyt-  
dome

The spisit chapter.

Some may be encreased in sayntes lyvinge  
here in this wold / and therfor he exorteth  
every man to encrease they; fayth / they;  
charite they; knowledge / in the whiche he  
þeweth that there is no man so good bus  
that he may be better & encrease in goods  
nes / in the whiche he exorteth every one to  
encrease / & every day be better & better.

¶ And what is the excedyng gret  
nes of hys powet toward vs whiche  
belue accordyng to the working  
of hys myghty powre whiche he  
þrought in Chyſt when he rayſed  
him vp from the deade and set him  
on hys ryght hand in heuenly thin  
ges aboue all rule , powre , & myght  
and domynacyō and aboue al that  
maye be named / nat onely in this  
wolde / but also in þe wolde to cōe  
And hathe put all thynges vnder  
his ſete / þat he made hym aboue  
al thinges , þe head of the congrega  
cyon whiche is his body & the ful  
nes of hym that ſylleth all in all .

The firste chapter.

The Apolle goode foryd with his pray  
er for these Ephesians and desyred God  
that they myght knowe by the spitre of  
wisdome and knowledge of god that they  
myght knowe the excellent power of God  
which god hath declared myghtly in the  
tysinge by his sonne Iesus Christ from  
death to lyfe / and made him so set on hys  
ryght vande aboue all heauynly powres  
In Christ was shewed the excellente powr  
er of god / aboue all thynge / whiche powr  
er god wyl shewe to them that beleuech.  
2. He sheweth here the glory of Christ to  
be aboue all the powres / domynions / or  
potestates in heauen that we shulde put  
our trust in Christ / which wyl erake so  
that place where he is at them that beleue  
in him and thyngeth to come fver where  
Christ is on the ryght vande of the father  
only by Christ / and nat by theyn owne  
merites or deseruynges and to put men in  
a suretyc of that thyng Christ by his selfe  
was eralled from death to lyfe eternall.  
3. The power and the glory of Christ is  
shewed in that he sylteth on ryght vande  
of the father in heauen aboue all powers  
rule / domynion / potestates and vertues /  
and aboue all names that is in this worlde  
or in the worlde to come / and all thynges

are

The fyfthe chapter.

are subiected to him and vnder his domynion and power/ and he is the heade of the congregacion whiche is his body. Christ is the heade/ in whom consisteth the perfectyon of the holc body and he that maketh in the body all thynges partyte.

4. This place reproacheth the Bysshoppe of Rome and all his deccres that makeþ him heade of the Church of Christ / for the head of the church of Christ is nat the bysshop of Rome/but Christ whiche maketh all thynges vnderkyte partie/ & princess & kynges in their kingdomes woldely/ be as heade of theyr subiectes vnder Christ to se euery one be in right order / to goddes wyll and pleasure / and that euery man in euery state and degree do his duty after his calling/ for to the Kynges/ princess/ and other superior power/ it becometh euery man to be obedient/ and from their power can no man exempte any of these subiectes by any p[ro]fession of man/ wherefore bysshops of Rome exemptyng religiouse men from due obediencie to their kynges and princess haue done against goddes lawe and saynt Paules doctrine . Ro. 13.1. Pe. 2. Hebre.13. whiche places commandeth all subiectes to be obedient vnto the hye powers / for they that resist

L.S.      powers

The seconde chapiter.

powers / they resyst the ordynance of God  
and these that resyste the ordynauice of  
God they take to them selfe Indgemente  
and dampnacyon. Ho.13.

**C**The seconde Cha.  
pyter to the Ephesians,  
(, ,)

**A**nd quickened you also when ye were deade  
through trepacē and synnes, in the whiche  
in tyme past ye walked  
accoordyng to the course of thys  
worlde, and after the P̄yntice that  
tuleth in the ayre / namely / after  
the spirite whyche nowe worketh  
in þ chyldren of vnbeleue amonge  
whome we also had our conuersa-  
cyon in tyme past in the lustes  
of our fleshe and of the mynde and  
more naturally the chyldrenne of  
w̄rath

The seconde chapter.  
W<sup>t</sup>ath euēn aswell as other.

The Apostle compareth the state of these Ephesians that they were in nowe when he wrote thys Epistole to them / with the state & condicyon of life that they were in before Christ had called them to saythe by his worde preached amongc them / that by the remembraunce of it / they myght be prouoked with more gladnesse and harty loue to prayse and laude God / and gyue hym harty thanks that it hathe pleased hym to call them from darknes to lyght / from ignorance to knoledge / from syn to iustyce from death to lytle / he saythe whan you knewe nat Chryste / you were deade by trespasses and synnes / beholde in what case they be in p<sup>t</sup> knowe nat Chryste and his holy worde / by trespasses and synnes he vnderstanmeth all maner of vyses and synnes / whether they be in thought wyll/acte/or in ourwarde dede / whan they knewe nat Chryste they were deade by synnes / nowe they knowynge Chryste do lyue / and be called from death to the lyfe of grace and of gloriye eternall / before they walked in vyses and in synne / nowe they walke in grace and in vertue / before they walked after the maners/ lustes and pleasures of thys woldē / that is to saye / after

The seconde chapter.

after the lustes of the fleshe / the lustes of  
the eycs / and prouudnes of lyfe . i. Joh. ii.  
Howe they walke after the good wyl of  
god and after godes pleasure / before they  
folowed the prince of the ayre and was o-  
bedyent to hys wyl ( thys prynce of the  
ayre is that euill spiryte that worketh in  
urdy / scowarde / and disobedient person-  
nes to goddes wyl and that doth nat be-  
leue God ) but uowe they walke after the  
wyl of god the father of our Lorde Iesus  
Chyrlorde of heauen and earthe whose  
spyrte bryngeth and leadeth to all good  
workes of God / who is he that knoweth  
he is called frome synne / death / hel / etern-  
all dampnacyon / to iustice / lyfe / heauen /  
eternal ioy and blisse / wyl nat giue than  
kes laude and prayse to him that brought  
him to thys ioyc and felicite / Truly I  
thyuke no man / but he wolde gyue great  
thankes whan he remembreth the bene-  
fites of his callynge / and for that cause  
saynt Paule here compareth the two sta-  
tes togyther that every one of vs may re-  
membre in what case we were in before  
Chyrl called vs to hys knowledge by his  
worde / for as these Ephesians were so  
were we / and the same thyng he wrytereth  
to them he wrytereth to vs / it agreith as wel

to vs

## The seconde chapter.

to be as to them / and all one thyng / as  
touchyng our state.

2. This place sheweth that all men that  
came of Adam to be subiecte to synne / and  
for synne worthy eternall death / none  
able to deluyer them selfe frome death and  
damnacion / of the which we may learne  
that no man by his owne nature / myght  
power / or free wyll / can sauе him selfe from  
death and hell / but whosomuer besaued  
that they be saued by the only grace of god  
and nat by theyr owne merites / or by the  
merites of sayntes deserte.

3. Pouse what foloweth synne / death / &  
punyfhemēt foloweth syn / as the rewade  
for synne / and that these that wante the  
grace of god can nat but fall to synne / and  
go frome one synne to an other / and walke  
after the lustes of the flesche / and applice  
them selues to the wyll of the deuyll whiche  
worketh in euyll men and prouoketh to al  
unhappynes vpc / syn / as these Ephe-  
sians dyd before they were called by the  
word of God to fayth & to knowe Christ.

4. In euyll men worketh the prynce of  
the ayre whiche is the deuyll that entiseth  
alwaye to euyll / and to do the workes of  
the deuyll . The deuyll is called the prince  
of the ayre / not by cause he hath domynie

no and

The seconde chapter.

An and power to rule the ayre at his pleasure or wyl/ for that to god both partaynes but that he hathe power only of euyl men that lyueth here in the ayre & gyue them selke to serue the deuyll rather then God/ and many mo ther is that serue the denyll then God/ for there is many mo vnsaftefull then saytbfull /mo synners then good lyuers/ mo that folowe the houours of the worlde /the pleasures of the flesche / then that truely serueth God by true sayth and saythfull workes of charite commaunded in the scripture / mo that abuse the goodness of the worlde then that vse them as they shulde do/ of all abusers of goodnes of the worlde the deuyll is the prynce and captayne/ for they do the wyll of the deuyll so we maye leatne of whome the deuyll is prynce / & what he maketh hys seruantes to do / workes of darcknes/ and death/ and where he vseth his power /here in the ayre where as euyl men lyueth folowyng the lustes of the flesche /wordly honours/ and pleasures of men/ sekyng theyz owne pleasure more then Goddes glorie /or the profyte of theyr neyghbour.

S. Amonge whom we also had our conuersation/ as he shulde say/nat only you Gentyles were deade by syn/going from one

## The seconde chapter

one synne to an other dognge: the wyll of  
the prince of ye ayre but also al we Jewes  
were dead by synne / & had deserued euclaz-  
ding death for our syn & worthy to haue  
dene for euermore excluded ye kingdom of  
heuen / wherfore in so much þ we wish you  
be delyuered from syn/death/ hel / eternall  
dampnacion / it is nat to be imputed to  
our merites o deseruinges but only to ye  
goodnes of God / to whome we Jewes  
gyue thankes & gloriſie god for it / as you  
Gentyles / for God by hys sonne Iesus  
Christ hath delyuered vs all from death.

¶ Men that be out of the fauor of god  
walke from one synne to an other/ do the  
lukkes of theyz fleshe / and of theyz owne  
wyll contrary to the wyll of god / here we  
maye leatne what we can do of our selfe/  
lesse to our owne merites and pouers þ  
we lacke the grace of God/ surely we can  
do nothyng elles but sinnes/ and folowe the  
desyres of our corrupte fleshe / as adultery  
glotony / drunkennes / Envy / malice / rancor / hatred / pride / covitousnes / error / heresye  
Idolatry / þ other suche lyke of the whiche  
commeth death & eternall dampnacion.

¶ And were naturally the chyldren of  
wrath aswell as other. Haynt Paule ex-  
colleth the Jewes nothyng aboue the  
Gentyles

The seconds chapter.

Gentyls as touchyng healeth iusticayson  
ou and lyfe euerlastynge / but makerb the  
Iewes and the Gentyls equall shewyng  
them both by their owne nature to be chil-  
dren of wrath and of dampnacion that all  
praye and glorie myght be gyuen onely  
to God for our iustificacyon / for gyuenenes  
of synne / and the gyfte of lyfe euerlastynge  
in roye and blesse : and no parke alcrybed  
to man to mannes myght or power mercy-  
tes or deseruynges.

**B**ut god which is ryche in mer-  
cy throughe hys greate loue wher-  
with he loued vs / euен whan we  
were deade in synnes hath quycke-  
ned vs with Chryst ( so by gracie  
are ye sauued ) and hathe rayled vs  
vp with hym / and set vs vp with  
hym in heauenly thynges through  
Chryst Jesus that in tymes to come  
he myght shewe the excedyng ry-  
ches of his grace in kyndnes to vs  
warde in Chryst Jesus.

The Apostle nowe sheweth howe that  
bothe the Iewes and the Gentyls deade  
by syn-

The seconde chapter.

by synnes haue opteyned lyfe nat by their  
owne merites / but onely by the grace of  
god / and that whan all hope of lyfe was  
past after mannes iudgement or by the  
mpghis of mannes nature: so hewe could  
there be any hope of lyfe of them whiche  
were by nature the chylđren of the wrath  
of god / and condēned to death . But then  
God which is by nature good/gentyl and  
mercyfull / & ryche in mercy . Of his greate  
charyte and loue towarde vs hathe resto-  
red vs deade by synne to lyfe agayne by  
Jesus Christe / and that nat of our good  
worke / but frely and for Christes sake  
only / by whome is our lyfe . The goodnes  
of god in thyss pouint is more to be noted  
towarde vs . That he hath loued vs whan  
we were his enemys euill & wycked syn-  
ners that then he wolde nat suffre vs to  
perdyllie in our synnes / but hath delþuered  
vs from death to lyfe to be heires of his  
kyngdome . 2. And that he wolde make  
vs sure of perpetnall health and lyfe .  
He sayeth that god hath quickened vs &  
raysed vs agayne with Christ and made  
vs to lyf amonge the heauenly company  
with Christ / and that by the onely mercy  
& grace of god by the whiche we are sauied .  
Here the Apostle speketh in the tyme past

The seconde chapter.

for the tymes to come / for the certaynes  
the chyng to come by Christ. And leas  
any shulde be wauerynge in hope or  
doublefull of the promysse of God to be  
fulfilled as at mannes promyses. God  
wyll eth that men shulde be as sure of his  
pymises (as ys they were receyued in dede)  
by fayth and hope of them / whiche hope  
is never disceyued.

3. The rayling vp of Christ from death  
to lyfe maketh vs sure that we shall aryste  
from death to lyfe . ye we whiche are in  
this last tymes in the whiche chyng is  
shewed the ryche grace of God / and his  
myghty power to all the worlde and for  
all tymes.

¶: F O R by grace are ye sauied  
throughe fayth & that nat of your  
selues / for it is the gyfte of God  
nat of woxkes / lest any man shuld  
boste hym selfe . For we are hys  
woxkinanshypp created in Christe  
Iesu vnto good woxkes / to the  
whiche god ordyned vs before  
that we shulde walke in them.

¶: Here we may learne of Paule clymene  
ys fyned

## The seconde chapter.

Whiche he so reþete one iþyng whiche we  
wolde haue surely knowþ, and pryned in  
mennes berres specially thys thing/that  
our saluation cometh nat of our selfe/ of  
our workes or merites of man/ but only  
of the grace of god throughe fayþ . In  
the which wordes sayns þaule repþoueth  
all the that thynke our iustification doþ  
come by other iþynges then by the grace  
of god & by Christ : as by prayers/beades  
halowed at þyon/by masses of Hcalae  
ly by rosaryes of our Lady/by saint frances  
gyrdle/cote/coule or habit/hose/shoes  
or boates/gyrdles/purse or knife/matyrs  
masses or euensonge / or any other such  
like without the grace of god and without  
fayþ: of þ which cometh life euerlastyng.

2. To fayþ in þe scripture is attributed  
our iustification/nat because fayþ is the  
author of our iustification. For the author  
of our iustification is Christ/ but iustifica  
tion is attributed to fayþ because fayþ  
receþueth the mercy of god & belieueth the  
promyses of god made to iuste men and  
belieuers to be fulfylled . So fayþ is the  
orgayne & the meane by the which we per  
ceþue our iustification to come of the only  
mercy of god/and it maketh vs to belieue  
þe scriptures that shewes that we are in

The seconde chapter  
Wrytten by grace throught saythe without  
all Workes . Good workes go nat before  
sayth but they solewe sayth and our iusti-  
fication by sayth and maketh vs certayne  
that we be iustified as shalbe(god willing)  
more playnly here after declared.

3. Al be it that we be iustifyed by sayth  
knowe we haue our synnes forgyuen of  
goddes goodnes throught sayth / yet we  
haue no cause why we shalde gloriy in our  
selfe. For saythe is nat of vs / but it is the  
gyte of god & nat the worke of our power  
as sayth saynt Paule.1. Corin.3. we are  
nat able of our selfe to ihynke any good  
thought / as of our selfe : but all our habi-  
lity is of the lord. Also saynt Paule to the  
Rom. .2. sayeth . yf by grace we be sauued  
nowe it is nat of workes / for grace is then  
no grace : but yf it be of workes nowe it  
is no grace.

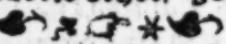
4. Nat of workes least any man shalde  
boste hym selfe . Our healeth & iustice is  
nat of any workes . For yf it were of wor-  
kes / then myght men boſt them selfe in  
theyr workes : but man hath nat where in  
he maye boſt hym selfe . For what hast  
thou o man that thou hast nat receyued  
and yf thou hast receyued / why dost thou  
glooy / as though he thou haddeſt nat recey-  
ued it

The seconde chapter.

ued it. Therfore be that wyl glori let him  
glory in god / of whome cometh redēption  
iustification / healethe / saluacion and lyfe  
euclasyng in blyste.

y. But some paraueture wyl say. ys our  
worke do nat iustify vs / we wyl do no  
good worke / or what shulde it profit vs  
to do good worke if by worke we be nat  
iustified : To thys saynt Paule here ma-  
keth answere sayenge / that we are the crea-  
tures of God made to do good worke /  
whiche God hath prepared that we shulde  
walke i them. So we may nat ceasse from  
doyng of good worke / althoughe good  
worke do nat iustify vs . For good wor-  
kes are to be done to the glorie of god / &  
without blasphemey of god. It is blasphemey  
to god to attribute to worke that is  
to be attributed and gauen onely to God.  
It is to be ascribed onely to god our iusti-  
fication / our saluacion / sorghuenes of syn-  
nes and lyfe euclasyng / wherfore good  
worke are nat to be done for thys intente  
that they shulde iustify vs / deserue the  
grace of god / take awaie synnes & bringe  
lyfe euclasyng by reason of the worke in  
it selfe. But good worke are to be done of  
christen men to shewe & declare our fayth  
to vs and to all the worlde . To declare our

The seconde chapter.

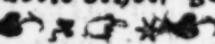
loue and kyndnes of our brether towardses  
god for his benefites givyn to vs. To make  
our callinge certayn and sure so that we  
myght do the wyl of god / and auoyde his  
displeasure both in thy s worlde & also in  
the worlde to come. i. Corin.2. That we  
myght shewe our redynesse to do the wyl  
of God that we myght prouoke other men  
to glorifye god with vs. Math.5. That  
we myght agre to our creacion / and profit  
other men in goodes and gyftes gyuen vs  
of god for that ende . And that we shulde  
be always to the glory of God without  
faute before hym by loue . Ephe.1.. for  
these causes & diuerse other, good workes  
are to be done. 

6. Some parauenture wyl say. If good  
workes do nat iustisye vs / take nat away  
synne & geue euclasyng lyfe . wherfore  
in the scriptures is iustification / forgiuenes  
of synne and lyfe eternall attributed to  
good workes so ofter. To this I answere  
that scripture of synnes speaketh after the  
manner of men. The fathur askyng enty-  
seth his sone to do his wyl by promise of a  
rewarde. So the scripture speakeþ after  
the maner of fathures or of men where as  
it promiseth iustification / forgiuenes of  
synne / lyfe euclasyng to them that kepe  
the

## The seconde chapter.

the cōmaudementes of god hath he sayth full: as Christ sayeth. Math'is. If thou wylle entre into lyfe kepe the commāudementes of god. Here the scripture speakeþ after the maner of men euisinge eerty man to kepe goddes cōmaudementes / promising them a rewardē if they kepe Goddes cōmaudementes. He meaneþ nat here that the kepyng of the cōmaudementes deserueth lyfe euclasyng: but rather that lyfe euclasyng is freely geuen to thē that kepe the cōmaudementes of god / and they may be sure of lyfe in iope & blesse to come that kepe the commāudementes . And they that kepe nat goddes cōmaudementes may be sure they shal haue no lyfe in the worlde to come / but shalbe damped ppetually in hel. Furthermore where as the scriptures do aperte to gyue to workes forȝeuenes of synnes . The scriptures speakeþ of such workes that be done in sayth / which hath alway anned forȝeuenes of synnes / nat so; the works sake / but rather so; the sayth that they were done in / bycause they that worke these workes were iustified before god through sayth before they dyd workes fynally some tyme in the scripture iustificacion is attributed to workes / bycause workes declareþ men to them selues and

The seconde chapter.

loue and kyndnes of our berre towards god for his benesties givyn to vs. To make our callyng certayne and sure so that we myght do the wyl of god / and auoyde his displeasure both in thyrs worlde & also in the worlde to come. i. Corin.1. That we myght shewe our redynesse to do the wyl of God that we myght prouoke other men to goldeye god with vs. Math.5. That we myght agre to our creacion / and profit other men in goodes and gyftes gyuen vs of god for that ende . And that we shulde be always to the glory of God without faute before hym by loue . Ephe.1.. for these causes & diuerse other, good workes are to be done. 

6. Some parauenture wyll say. If good workes do nat iustify vs / take nat away synne & geue euclastynge lyfe . wherfore in the scriptures is iustificacio/forginenes of synne and lyfe eternall attributed to good workes so ofter To this I answere that scripture of synnes speaketh after the maner of men. The fathur astynes enty-  
seth his sone to do his wyl by p;romise of a rewarde. So the scripture speaketh after the maner of fathures or of men where as it promiseth iustification / forgueuenes of sinnes / lyfe euclastynge to them that kepe  


## The seconde chapter.

the comandementes of god bath be sayth full: as Christ sayeth. Math' 18. If thou wylle entre into lyfe kepe the commandementes of god. Here the scripture speakeþ after the maner of men cusinge every man to kepe goddes commandementes / promising them a rewarde / if they kepe Goddes commandementes. He meaneþ nat here that the kepyng of the commandementes deserveth lyfe euerlastyng: but rather that lyfe euerlastyng is freely geuen to them that kepe the commandementes of god / and they may be sure of lyfe in iope & blesse to come that kepe the commandementes . And they that kepe nat goddes commandementes may be sure they shal haue no lyfe in the worlde to come / but shalbe damped pefually in hel. Furthermore where as the scriptures do aperte to gyue to workes forȝeuenes of synnes . The scriptures speakeþ of such workes that be done in sayth / which hath alway anned forȝeuenes of synnes / nat so; the workes sake / but rather so; the sayth that they were done in / bycause they that worke these workes were iustified before god through sayth before they dyd workes fynally some tyme in the scripture iustificacion is attributed to workes / bycause workes declareþ men to them selues and

The seconde chapter.

to other that they haue a true and lyuely  
saythe by the whiche they be iustified be-  
fore god. And so iustificacyon of workes is  
the declaracyon of true sayth / and sois  
iustification take some lymes in the scrip-  
ture as in James .2.8 Lucc .19. where  
Christ sayeth to the phariseis .You are  
they which iustify your selues before me/  
God knoweth your hertes.

7. we be the creatures of god ordynated to  
do good workes. Here in these wordes two  
thyngs we be taught. Fyrst is that we be  
the creatures of god & his workemanshyp  
made of him. Of the whiche we may fully  
persuade to vs the loue of god/for no man  
hareth his owne worke but loueth it and  
wylt nat suffre it to peryshe / and if we be  
the worke of god (as we be i dede)we may  
nat be proude agaynst our maker or be dis-  
pleased with hym sayeng why hast thou  
made me after this fashyon or that fashyon  
it is nat mete that the pot shulde say to the  
potter /why hast thou made me to this vse  
or that fylthy vse /and another that deser-  
ueth no better then I to be had in honour  
& glory /of this thinge there is none other  
cause to be geue but the wyl of the potter/  
and it is conuenient that every pot shulde  
be content with the wyl of the potter /and  
nat thas

The seconde chapter

nat that he shulde murmur agaynst the  
potter that bathe prefarrer another bes-  
fore hym syth the potter is in northees de/  
and bothe pottes haue that that they haue  
only of the wyli of the potter. The seconde  
lyng is that we shulde learne to knowe  
for what ende we were created of god/that  
is to say/nat that we shulde be ydle or lyue  
euyl and folowe the pleasures of our fleshe  
or of the worlde/but that we be created to  
do good workes & suche workes nat as we  
thynde good to vs but such as God hath  
ordynated that we shulde walke in them.  
And here he erordeth men to good workes  
leaste any shulde thynde saythe suffyciens  
and cōdemne good workes/ good workes  
I meane suche as God hath appoynted  
vs to do by hys holy worde and nat suche  
workes as men leuyng goddes worde  
hathe appoynted to serue and please God  
with all. And here in thys place may fall  
away pylgrymages/offertynges of cādels/  
gyldyng of Images/and religions of me/  
which be workes nat instituted of god but  
of man and inuented of man without god  
des worde/so the which voluntary wor-  
kes many haue contempned and lefte on  
done the workes comauanded of God/and  
preferred wyli workes aboue them.

D.S.

S.H.

The seconde chapiter.

3. He moueth vs here nat to stande styll  
whe we haue done one good worke/but to  
go forwarde from one good wo;ke to ano-  
ther apoynted of god & nat of our selfe of  
our good intē thought of vs to honour &  
please god with all/when we can nat tell  
whether god wyl be honoured after chas  
way whch we haue ymagined to honour  
 hym. For his honour doth nat consist in  
workes fōnde out by men/but in the wor-  
kes appoynted in the scripture. For if al  
our newe fōunde workes were taken awa-  
y no parte of the workes assygned by  
God in the scriptures shulde be taken  
away. I meane if all pilgrymags/ to payn-  
ted stockes/or stones/ all gyllting of yma-  
ges/all offering vp of candels/al monkes  
& frēters/al masses of Hcala celis/al trental  
masses were taken away/ no parte of the  
workes comaunded by god shulde be taken  
away/ no parte of goddes glory shulde be  
minysched / but rather promoted and set  
forwarde. For these workes fōnde by man  
hath hyndred muche the true honour of  
god that god hath nat bene truely hono-  
red as he shulde be in sp̄rite & in treweth/  
these wyl workes hath letted many to do  
theyr charite where they shulde haue done  
to the poore people(boughs by y<sup>e</sup> precious  
blonde

## The seconde chapiter.

blynde of Christ / whiche bath had nedē  
of the helpe of man . Also in that saynt  
Paulē exhorteth men only to do the wōr  
kes that god hath cōmaunded in the scrip  
tures and wylleth that we shall walke in  
them and go forwarde in them a encrease  
more & more / me thy nke in these words he  
teacheth workes cōmaunded of god to be  
sufficiēt to opteyne life euerlastung if none  
of our vewē fōunde holy dayes or our wōll  
workes innented of our good zeales onely  
Without goddes wōrde be put to the wōr  
kes of god / we adde to the workes of god  
many workes of mānes iñuencion / as who  
shulde say goddes workes were nat perfic  
excepte men shulde put to some thyngē to  
make the perfic / as god coulde nat gyue  
vs health and lyfe euerlastyng / excepte  
that we of our blynde zeales shulde put to  
some thyng of our addicid . I do nat speke  
here agaynst any godly ecuyll ordinaunce  
or any godly ceremony yet vsed / or may be  
vsed in tyme to come that be made to set  
furthe goddes glory / or for any dyscent or  
comely ordre to be had omonges men in  
the wōrld / or for any polityke ende to be  
vsed amonges christen men as charite re  
quyret the glory of god better promoted  
and hys wōrde more regarded and set by /  
and

The seconde chapitee.

and the charite of the christians more en-  
creased to the commodityte of all good men.

¶ Wherfoze remembre that ye  
(whiche afore tyme were Gentyles  
after the fleshe and were called by  
cyrcumcyson of them that are cal-  
led syxuncision after the fleshe whi-  
che syxuncision is made w hand)  
that ye at the same tyme were with  
our Chyoste and reputed altautes  
wthome the comon welth of Israel/  
and were straungers from the te-  
stament of promes / therfoze hadde  
ye no hope/and were without god  
in thys wold.

To this place saynt Paule hath spoke  
generally of the grace gyuen to al me nowe  
begynneth he to speake of the grace of  
god gyuen more specially to the gentyles  
when it pleased god onely of his goddnes  
and nat of the merites of the Gentyles to  
call them to grace & to sayth whiche iusti-  
fieþ them / and here the apostle teacheth  
all preachers after that they have shewed  
the general grace of god gyuen freely to all  
men

## The seconde chapter.

mento apply the grace or the benefites of  
God more specially to periculer men / as  
to them to whom it is spoke to bryng the  
to the remembrāce of the benefites of god  
towardes the to gyue god thankes for the  
by the knowledge of whom came al good-  
nes / after the example of S. paulc here in  
this place which applyeth the grace of god  
gyuen to the Eſtipes / to these Ephesiās.

2. He moueth these Ephespans to cal to  
theyr remembraunce the state of lcyunge  
they were in before the grace of god / and  
the state they be in nowe after the grace of  
God gyuen them / whiche thyng if they  
do they wyll with gladnes gyue hartye  
thankes to God and gloriſy hym for hys  
goodnes and shewe them ſelſe thankful to  
god by all redynes to obey and do goddes  
commaundementes.

3. He sheweth what they were before the  
gospell was preached to them / and before  
they had receyued fayth in Jesus Christ  
þyrste he rayeth that they had an odious  
name hated of al good men / that is to say /  
they were called þreputians which was  
amongest the Iwes as opprobri<sup>o</sup> a name  
as is amongst vs christen men / a Turke  
or a Sarazyn or vn christened . And the  
Iwes eschewed the company of the þre-  
putians

The seconde chapter.

gnatians and woldē neþer eate drynke  
nor speake with the þreputians and ab-  
horred theyz company as we do the oþ-  
ther people or pagans / and he that  
wolde use the company of the þreput-  
ians was abhorred of the Iues / as they  
were angry with Peter that had preached  
at the comaunderment of god to the Gentylles. Actes. 1. 5. 2. but nowe you haue an-  
holy name lauded & magnified of all good  
men / and also of god the fater . Also be-  
fore you were without Christ/that is nat  
that Christ was nat your sauþour and re-  
demer promyſed/but that you knewe nat  
Christ to be your sauþour and redemer  
promyſed as well to the Gentylles as to  
the Iues/as apcreth in the promyſe made  
to Abraham/that in his sede shulde all the  
Gentylles be blessed /and that Christ was  
the expectacyon of the Gentylles/but this  
mystery was hyd frome the worlde unto  
Christes incarnation that Christ shuld  
be a sauþour to all men/both to the Iues  
and to the Gentylles . This mystery was  
knowen to some both of the Jewes and  
Gentylles /but they were very ſewe in com-  
parison to them that were ignorant or els  
it may be ſayd that the Iues and the gen-  
tylles that were faythfull and beleued in  
Christ

## The seconde chapter

Christ to come the onely sauour of the  
worlde / by the which sayth they were sa-  
ued that they knewe nat whan Chryſt  
wulde come / after what maner / howe / and  
by what meanes he shuld redeme and sauе  
the worlde from euerlaſting death / so the  
Gentyles was counted without Chryſt  
that amongst the Gentyles the knowe-  
ledge of Chryſt was nat so comon before  
Christs incarnacyon as it was after . whaſ  
the Gospell was preached equally to the  
Gentyles as to the Iues. Also the Gen-  
tyles was counted aliaſ from the co-  
mon welth of Israel / that is to ſay they  
were as foryners hauyng no claymeneſty  
rie to any prophet or commodityc gauen or  
pmyſed of god to the Israelyſ that they  
had or profeffed. Here he taketh by ſimi-  
litude of auncetry that hath priuileges  
and great commodityc graunted to them  
whiche the Cypriens haue enioye and  
posſeſſe / ſtraungers and foreiners haue  
no parte of theſe commodityc that the Cy-  
priens haue / this priuilege of the which is  
spoken here is the inheritance of the kyng  
dome of heauen whiche was promyſed to  
the faythfull that kepte goddes coman-  
dementes as well of the Gentyles as of  
the Iues / although the Gentyles coulde  
nat

### The seconde chapter.

not chalenge it by no lytle gauen to hym  
as yet wha the gospell was hys from thys.  
4. And were straungers from the testament  
of promise / as who shulde say / the  
promyses of lyfe euerlastyng was straung  
to you / you knewe nat / they perceyued to  
you / you could clame nothing of the lyfe  
nor inherytance in heauen. Also you were  
without hope of lyfe to come and wartyng  
God in the worlde / nat that they wanted  
God / or thought there was no God / but  
they that beleued nat in the true god / and  
thought the god of heauen nat to be they  
god / a gentle / meke / good and a mercifull  
god / they / lauyour and redeemer without  
all hope of lyfe to come in the other worlde  
Thys was the state of these Ephesians  
before the gospell was preached to them  
by the apostles and by other after Christes  
incarnation.

5. In that the apostle speaketh of the cy-  
cumcision of the fleshe to whom the name  
of prepucion was odious / the apostle shew-  
eth two maner of cyrcumcisions / one is  
in the fleshe another is in the spirite or in  
the herte / all the Jewes was cyrcumcised  
in the fleshe / but nat cyrcumeised in the  
herte / for there was many busaythefull  
Jues rebelles to god murmurynge against  
him

## The seconde chapter.

him disobedient to hys comauementes  
whiche althouȝe they were cyrcuncised in  
the fleshe yet in the sprite and in the herte  
they were nat cyrcumcised . Among the  
Gentyles that never haue of Christ none  
was cyrcuncised in the fleshe / but dyuerse  
was cyrcuncised in sprite and in herte / as  
alshewyngh of the Gentyles that beleued in  
god and was obediet to his woorde as was  
Naaman / Lyr / Abumelech / Jetro father  
in lawe to Moseles / and other mo of the  
Gentyles . That some of the Gentyles  
were cyrcuncised in the fleshe / but cyrcuncised  
in sprite & in herte / and was of the electe  
people of god to saluacþo / we may gather  
that there maye be of the electe of god a-  
mongest the Turkes & Pagans although  
they haue nat our outwarde christian pro-  
fession as was amongst these Gentyles  
some better christians then was many a-  
mongest the Jewes . Also me thynke the  
apostle in these wordes that he sayeth some  
were cyrcuncised i the fleshe cheketh some  
of the Jewes cyrcuncised in the fleshe but  
nat in the sprite . whiche was nat to be  
preferred before the Gentyles / and in these  
wordes he cheketh some amongest vs that  
be worse in lyuyng then the Turkes or  
Pagans / whiche lyuyng is a greate shame

The seconde chapter.  
To all such euyl and vnfaythful christians.

**C** B V T nowe ye that be in Chryſt  
Iſu, and a loze tyme were falle of  
are nowe made nyne by the bloude  
of Chryſte.

¶ Before these the apostle bath shewed  
the state of these Ephesians & of all Gen-  
tiles before they receyued fayth, that they  
had an odious name that was in hatred,  
they were called vncircumcised preputi-  
ans / without Chryſt / aleauantes from the  
comon welth of Iſraell / strangers from  
the promyses of God that promyſed lyfe/  
without hope of lyfe / wanting god in the  
worlde / people greate to idolatry / folowing  
al pleasures of the fleshe / ignorant of god.  
Nowe he sheweth that they be deluyered  
amōgest the people of god as of thē by the  
grace of god onely / throug fayth in chryſt.

2. By Chryſt you be receyued whiche  
were before aleauites / be made of the hous-  
holde and cytzins by the bloude of chryſt  
shed on the croſſe to ſaue all thē that were  
loſte by synne / and that wyll beleue truly  
in Chryſt and knowe hym to be an hole  
ſauyout / & no botcher / or a parte ſauyout /  
but an hole ſauyout / as I haue ſayd before

The seconde chapter.

¶ F O R he is our peace / which  
of bothe hanē made one / and hath  
broken downe the wall that was a  
stop by twyce vs / and hath also  
thoroughe his sc̄le put away the  
cause of hated (namely the lawe  
of the comandementes conteyned  
in the lawe w̄ytte) that of twayne  
he myght create one newe man in  
h̄m selfe , and make peace , and to  
reconcyle bothe vnto God in one  
body throught the crosse / and so he  
newe þ hated thoroughe his owne  
selfe , and came and preached peace  
in the gospel vnto you which were  
a fatte of , and to them þ were ney .

¶ Ch̄yst is our peace and our peace ma-  
ker with the father / and howe he was our  
peace here he sheweth . Fyrst in that he  
made of two peole the Iues and the Be-  
sples one people to hym agryng in one  
thyng . s. in the true worshyp of god and  
helth by ch̄yst . Secondly in that he  
toke away the wal of debate / that is to say  
the causes and the occasions of all stryfe

The seconde chapter.  
and contenuersy by twene the Jewes and  
the Gentyles /whiche was the lawe as  
circumcision /ceremonies and other sacri-  
fices comanded in the lawe to be kepte for  
a tyme to Christes coming / whiche the  
Iudeys stillye refleded and wolte haue them  
kepte after Chryst as they were before/or  
els they sayde no man coulde be sauied/for  
without circumcysyon they thought no  
man coulde be sauied/and therfore they con-  
demned the Gentyles uncircumcised and  
thought they coulde nat be sauied because  
they were nat circumcysid / but chryst toke  
away this contencion and shewed that cir-  
cumcision was nat of necessite to saluacion  
of the soule.

2. Chryst bath taken away the lawe as  
touchyng the ceremonials and iudicall  
lawes .ye and the morall lawe also that it  
shalbe done no more for feare secyull and  
bounde feare as in tyme past /but that ac  
shalbe kepte for loue only to god . Chryst  
bath taken away the lawe as touchyng  
the ceremonials and iudicalls that it is  
nat nowe necessary to kepe them/but that  
health may be without them/nor yet they  
are nat to be kepte vnder the payne of da-  
nacyon of the soule. for lyke eneclasyng  
may be without circumcision and other  
such

## The seconde chapter.

such lyke ceremonall and iudicall lawes  
whiche he abrogate and taken away / that  
as is in a mannes liberty to keps them or  
nat kepe them . It is no vertu to kepe the  
nor synne to omittie them . And contrary  
it is no synne to do the excepte any shulde  
haue lyke opinion in them as the Jewes  
had / that they thynke they muste nedes  
kepe them or els they can nat be saued / to  
thynde they be iustified by the kepping of  
such ceremonyall and iudicall lawes and  
shall optayne by the meanes of them for-  
gyuenes of synne and eternall lyfe / in that  
opinyon to kepe these lawes is synne after  
the gospell preached by Christ and his  
apostles / as touchyng morall preceptes  
Christ hath nat taken them away / but  
that they shall nat be done for feare of the  
law / for feare of hell / and the punyshement  
therof / but for the loue of god / with al glad-  
nes of herte .

3. That of twayne he myght create one  
newe man in hym selfe . for what ende  
purpose Christ abrogated the ceremony-  
als and iudicall lawes he sheweth / that is  
that he shulde make of two people one peo-  
ple eternall to him / that the one shulde nat  
contemne the other / as the Iues contem-  
ned the Gentyles before / and the Geuty-  
les

The seconde edicte.

Ies the Iues but that they shulde agree in  
one god chrys. Jesus the saviour of all  
and in the true worshyp and lase he by the  
Whiche both the Iues and the Sentyles  
shulde besaued & iustified before God and  
nat thorough any obseruances of the lawe  
that all men shulde knoue the lyfe and  
healthe of man nat to be in circumcisyon  
butwardes / in ceremonys / in sacrifices and  
inuençion and religyon or meytes of men  
nor in the worshyp of ydoles / nor super-  
stitiousnes of mannes religion / but alone in  
Chrys that no man shulde reioye in any  
other but in the lord and in the crosse of  
Iesu Chrys. Gal. 6. So chrys hath  
reconcyled the Iues and the Sentyles ta-  
kyng from them both / parte of theyr plea-  
sure / from the Iues circumcisyon / ceremo-  
niall and iudicall lawes / from the Sen-  
tyles idolatry and lechery . In the whiche  
thynges both partes had greate pleasure  
so chrys hath reconcyled the Jewes  
and the Sentyles in that he toke awaye  
the hatred and the cause of theyr hatred .  
So I thynke amonges vs nowe shall ha-  
ted cease and we shall all be made one/  
lythe the cause of our hatred is nowe ta-  
ken away by the kynges magestyes com-  
maundement . The hatred that was amon-  
ges vs

## The seconde chapter.

ges be for the mooste parte was for rde  
woluyppynge of stokes/stones/blockes  
paynted and gylded / nowe these be taken  
away I suppose a greate partie of our ha-  
lled to cease and charyte to encrease to the  
glory of god and the profyte of many.

¶ Howe chryſt bath reconcyled vs syn-  
ners to the fauour of the fader agayne  
here is shewed that was by the crosse that  
is to say by Chryſt a full ſacrifice and a  
ſufficient oblation for all the synnes of the  
worlde/by the whiche oblation of chryſts  
body ones offred vp for al synnes/al were  
made parfit/reconciled / had forgeneueſ  
of sythes/made beloued to god the fader,  
and heires of his kyngdome by chryſt that  
dyed on the croſſe for our redempcyon ſal-  
uation/iuſtification and lyfe eternall.

s. And came and preached peace in the  
gospel to you that were ferre of / that is  
Chryſt preached peace and quietneſſe in  
the hertes of the Gentyles, whiche was  
counted ferre from the peace/ fauour and  
loue of god. And this peace was wrought  
by the outwardē preachyngē of the gospel  
and the inwardē workyngē of the holy  
ghost. So was peace broughte both of the  
Iewes and the Gentyles through Chryſt  
¶ by no other meanes thā by hys deat̄h on  
the croſſe.

## The seconde chapter.

¶ If chrys bath take away these thynges that was of a necessitee comauanted of god to be kept þcause they were no more profitable for the people . Howe much more shuld no man misueye now if some institutions and religiounes of men be now taken away by Goddes woorde / which be nat profitable to man/nor yet to the glory of god/which do cause much false trustes/lugurisshounes/errouerous oppnions /false iudgementes/bacwarde iudgements/ydo-  
lacy / and hyndreded the trewe honour of god and saych ic chrys Iesus / and hath made men to put theyr trust of healethe and saluation in other then in chrys / and so brought men to death & damnation / from the whicheh damnation to deliuer vs chrys lyfde death on the crosse/and brought to al beleuers and kepers of goddes comau-  
nementes lyfe euerlastynge in al ioy & blysse.

**E**sso; by hym we haue both en-  
trace in one spirite vnto the fathur  
**C**on these thynges that go before saynte  
Paulle nowe sheweth playnely that by  
Christ only the way to the fathur of hea-  
uen is made open to all men / both to the  
Iues and Gentyles / and that the Gen-  
tyles be aswell of the houelde of god as

The seconde chapicer.

The Tunes, and made heires of the kyngdomme of god by corps / and the waye to the fader open to the Gentyles as to the Jewes and that by chyrt.

2. In that the waye is made open to all men by chyrt and by none other / saynt Paule reprooueth those that wolde men shulde go and desyre sayntes departed to praye for them that by the intercessyon of sayntes departed men myght come to the fader without chyrt . We thynke it is holynenes to leue the waye to the fader of heauen appoynted and assygned vs in the scripture and to leuke another waye nat spokyn of in the scripture / sythe it is so that we be vncertayne whether that sayntes departed be in that state that they wyll or be meanes for vs to the fader or nor wher ther they here vs callynge to them or nor whether they knowe our necessite or nor whether they be hard of the fader and oþer sayne they purpose or nor Of these thynges we haue no certayne by the scripture wherfore I thynke it mete in thys behalfe to be content with teachynges of the holy scripture, which teacheth al necessary trutches for mannes saluacyon / and not to leuke another waye to the fader then the scripture teacheth . Saynt Paule sayeth

L.5. here

## The seconde chapter.

here that the wape to the father is made  
open to all men nat by Peter/ Paule/ Io-  
han/ or James/ Mary/ or Magdalene but  
by christ which is the mediatour bwtwene  
god and man . i. Timo. 2 Saynt Paule  
sayeth there is but one mediator bwtwene  
vs & the father. we make many without  
the scriptures/ howe do we and S . Paule  
agre. Howe do lyght & darcknes agree.  
Forthermore I se as yet no cause nor ne-  
cessite that shulde make vs to go to the  
sayntes departed and desyre them to be  
mediatours and meanes to the father. Ii  
vs, sythe there is no comauement in the  
scripture/ no example of holy men leste vs  
to folowe/ no promise made to vs that we  
shalbe barde of these sayntes / or that we  
shall optayne our request the soner by the  
intercession of these sayntes departed whom  
we call on and desyre to praye for vs. Nowy  
shulde we leue christ the only sonne of the  
father of heauen our dely aduocate and  
mediatour, whiche only optayneth that is  
necessary for vs/ and go to other whom we  
knowe nat / whether they be in that state  
oflyuyng that they may heare vs calling  
to the or no/ or whether they wyll here vs.  
Folyshnes it is to leue the certayne for the  
uncertayne . Certayne it is that everyt  
prayed

### The seconde chapiter.

prayeth contynually to the fater for vs /  
and Christ is the full satisfaccion for our  
synnes. i. Ibo. i. and for the synnes of the  
whole worlde . If chrysþt be our aduocate  
as he is in dede and optayne of the fater  
that is necessary for vs / what nedē haue  
we of the prayer of layntes nat comaued  
in the scripture / that were as who shulde  
say / that god wolde nat here Chrysþt pray-  
eng for vs / or that he wolde soner here the  
layntes departed prayeng for vs then chrysþt  
his sōne / or that the prayer of Christ were  
nat suffycient to optayne of the fater / that  
is necessary for our saluacion / then it were  
nedē for vs to desyre the prayer of layntes  
departed / but seynge God the fater wylle  
here Chrysþt bys sonne before all layntes /  
and chrysþtes prayer is suffycient to optayne  
all that we haue nedē of for our saluacion.  
I thynke we haue nonede that layntes de-  
parted shulde pray for vs. But peraduen-  
ture some wyl here obiecte and saye that  
thys reason makes agaynst the prayer of  
the that be a lyue / to this I make answeare  
that it is the wyl of god that these that be  
alyue shulde onc pray for another . Iaco. 5  
¶ Rom. 15. but so it is nat certayne by the  
scriptures / that these þ be departed shulde  
pray for vs / or that they may oþ wyl pray  
for

The seconde chapter.

for vs. Also some wyl say that they dare  
not be so boide as to go to Chrys at the  
spirit. Therfore they say they wyl go to  
the sayntes that be in sauour with Chrys  
that by theyr intercession they may come  
the sooner to Chrys / but I pray you what  
opinion haue these men that so sayneth and  
sayneth of Chrys / do these thynke that  
Chrys is more mercyfull / more gentle/  
more ready / more glad to heare the whan  
they call then the sayntes be. Is ther any  
of the sayntes departed more mercyfull  
then Chrys / more louyng then Chrys /  
is there any of the sayntes that wyl here  
be before Chrys / that loue vs better then  
christ / that caraysh more for vs then christ  
If chrys loue vs better then sayntes for  
he hath bought vs more deere then sayntes /  
he bath bought vs by no corrupty-  
ble thynges as golde or syluer but by hys  
precious bloude / we may be sure that he  
loueth that thyng that he bought so deere/  
better then sayntes that knowe nat the  
pryce / and that he hath more care for vs  
then sayntes haue / therfore let vs nat be  
astayde to go with sayneth and mckenes to  
Chrys so kynde / so louyng / so gentle / so  
glad / so ready to receyue vs / ye more ready  
to receyue vs / then we be to come to hym.  
I praye

The seconde chapter

I praye you what thyngē make they of  
Chrys̄t / that wyll go to Iapantes deparren  
that they may come to Chrys̄t and so by  
Chrys̄t to the fater / but Chrys̄t to be as  
a harde man that wyll nat suffis peticōs  
hers to come to hym without meanes / to  
be as a cruel man vn merciful and vnges  
tyll . And that none shulde thynke so of  
Chrys̄t / he calleth Iapeng come unto me  
all you that labout and bēre heypburdes  
and I wyll refreche you. Math. xi. He. calleth  
al men to hym / as wel the poore as the  
ryche / the subicte as the kyng / the layme  
as the prest . Haynt Paule astympes ex  
horteth men to come to Chrys̄t with greas  
bouldnes . Hebrie. 4. If chrys̄t do call vs  
and bēd vs come to him / why shulde we be  
afayde to come to Chrys̄t & me thynke it  
is agaynst good maner nat to come when  
we be called / ye me thynke it is folysenes  
to deny to come to hym , whom we desyre  
to speake with , when he calleth vs and say  
we are nat worthy to come to hys presēce  
but wyll desyre some of hys belouyd ser  
uauntes that we may come to his speache  
seyng the lordē doth call vs and wylleth  
we shall come to hym without spechement  
Seyng that Chrys̄t is the way to the fater  
and that there is none other way nos  
meanes

## The seconde chapter

meanes to the fader without christ. Ia.  
74. They labour in vayne that leke ano-  
ther way to come to the fader of heauen  
ben by christ/ nor yet can obeyne of the  
fader that that is necessary for vs so soner  
as christ to whome god the fader had  
promysed that he wyll deny vs nothinge  
that we shal aske of him wch help in fayth  
for chrysles sake. Ihan.14. Therfore let  
vs picke no saynt before christ but aske  
of the fader thynges mete to be asked for  
Chrysles sake, and we shal optayne our de-  
syre accordyng to the promysc of god. Jo.  
14. God doth nat promysse to graunt oure  
peticion if we desye of him in the name of  
any saynt departed/ therfore me thyngk y  
is folowes to forsake that is certayne &  
solo we that is vncertayne/ certayne it is  
that we shalbe harde of the fader yf we  
ask for chrysles sake & in Chrysles name  
but whether we shalbe harde yf we aske in  
the name of any other saynte departed/ it  
is vncertayne by the scriptures yc it is un-  
knowen whether the sayntes here vs call-  
yn to the or nor whether they knowe our  
ecessite or nor whether they be in y state  
that they do praye for vs or noz or can or  
may by theyz prayer obtaine any thyng of  
the fader for vs. The scripture wyll char-

we

The seconde chapter,

We shulde pray to god. Matc 6.5. Iaco.3.  
in the name of Christ. Scripture wylletv  
that we shall pray to them in whom we  
shulde put our trust. Roma.10. and haue  
hope to obtayne our petition of / no trust  
nor hope is to be put in sayntes / wherfore  
me thynke prayer is nat to be made to  
sayntes departed / me thynke that prayer  
to sayntes be a sygne of dissidence of Christ  
and of hys goodnes/and therfore men run  
to sayntes to obtayne theyz fauour and  
helpe / and yet all goodnes cometh of god  
Iaco.1. and nat of sayntes departed / of an  
eyll persuasyon of Christ I thynke men  
leue Christ and run to sayntes persuading  
with them selfe that Christ wyll heare no  
syners / therfore they run to the sayntes  
despyng theyz deaile as who shulde say  
there were more meccyfullnes / more gen-  
tynnes and loue in sayntes then in Christ/  
whiche opinion to haue in Christ is eyll  
and dampnable. Some there be defenders  
of prayeng to sayntes moued by dyuers  
reasons / one reason is / this they say that  
sayntes departed be membris of the same  
body of Christ that we be of/and all mem-  
bris are profitable one to another. Sayntes  
departed can nat profite vs by thynges  
they have busyd by theyz prayers / whereso-

## The seconde chapter.

for they shynke that sayntes departed  
praye for vs / & that we be helped by the yr  
prayer / to this reasō may be answered by  
lyst to the māor / that sayntes departed  
are members of the same body that we be  
of to obteyne lyfe and glory euclastynge in  
heauen with chṛist / but whether they be  
members to profyt other mēbres by wor  
kes of charyte as lyuyng mēbres shuld  
profyte one another I am vncertayne by  
the holy scriptures . I suppose they haue  
done they; worke appoynted the to do of  
god / and this sayeng me shynke S. Paule  
doth confyrmē . Ro . 12 . & Ephe . 4 . where  
he sheweth the workes of the mēbres / &  
also Galat . 6 . sayeng . whyle we haue tyme  
let vs worke good to all men / cheſtly to the  
that be of the bougholde of fayth / also if all  
mēbres be profitablie one to another . I  
wolde gladly knowe howe profitablie be  
the lyuyng mēbres to the holp sayntes  
in heauen that nedes nat our helpe / sayng  
we be mēbres of the same body of Chṛist  
that they be of / or howe profitablie be one  
saynt to another . To the māor / they saye  
that sayntes departed can nat profyte vs  
but by theyr prayer / thys reason may be  
denyed / for sayntes departed other waye  
profytis and do g̃odolite vs / they confyrmē

out

## The second chapter.

we lepeth to trust surely in god / and that  
our trust shal nat be deceaued/but that we  
shall haue the rewards that we leust for  
they certisye vs of the goodnes of god / of  
the lyfe and gloriy to come after thynges.  
They shewe vs the merite of goddes pro-  
phylles. They teache us to folowe theynges  
sole stappes to haue fayth as they had /  
hope & charite/pacience/mekenes/ merci-  
fulness and other vertues / in the whiche  
they gyue vs example to folowe them and  
make vs sure of lyfe and gloriy after thynges  
life/as they be in. After thynges facion I thike  
the sayntes departed profyte vs /and thynges  
profyte maybe gathered oftymes in the  
scriptures /but that they profytte vs nowe  
by theynges prayer I haue nat redde in the  
scriptures : I knowe nat by the scriptures  
that they pray for me no more then they  
do almosse dedes for me / scynge both  
be workes of charite . Also they haue  
an other reason that moueth them to  
thyngke that sayntes departed pray for  
them /whiche is this. They say sayntes  
departed hath lost none of theynges charite  
that they had in thynges worlde / but rather  
that theynges charite encreased more & more  
theynges of theynges charite prayed for vs beynge  
on lyue. Muche more they say nowe they

### The thyde chapter.

praye for vs . To this I aunswere that  
they loue be encreased towards god more  
and more /but as towards man I am in  
doubte . I wolde gladly of it be made certayn . And where as they say that they  
lyuyng of they charite prayed for vs /  
muche more nowe they pray for vs . So  
I may say that they lyuyng of they charite  
preached to vs the worde of God /  
a worke of charite as necessary as prayere  
egy they preache to vs nowe . Here is to  
be shewed what workes of charite sayntes  
departed nowe in they state may do or do  
The holy scriptures sayth that workes  
must be done in fayth that please God /  
saies haue nat fayth /wherefore it semeth  
to folowe that sayntes do nat worke after  
this present lyfe /or els they worke shulde  
be done in fayth that they myght please  
god . Also scripture promyseth a rewarde  
for every good worke / prayer is a good  
worke / prayer therefore doth nat want his  
rewarde before god . But for the prayer of  
sayntes departed I reade no rewarde pro-  
mised of god / but euery man shall haue  
his rewarde for workes done in this pre-  
sent lyfe & in the body . Gal.6.5.2. Cor.5.  
sayth saynt Paule . All we shall stande be-  
fore the iustice of god / and shall euery one  
receyue

## The seconde chapter.

verypur accordyng to hys doynges tho  
yme he was in his body / shall receyue  
good or euill. Finably as touchige prayer  
to sayntes departed I thynke it no dam-  
nable thyng to pray to them / nor yet no  
necessary thyng to pray to them. I thynke  
it shulde be more for the glorie of God to  
kepe sure trust and true confidence in god:  
and to knowe that all goodnes / health/  
lyfe / saluacion / glorie eternall cometh  
only of god & of his mere mercye towardes  
vs. If no prayer at all were made to sayn-  
tes departed . For by prayer made to sayn-  
tes goddes honor hath ben taken away &  
his power mynished. Honor due for god  
gauen to sayntes/trust & confidence taken  
from god and put in sayntes / & the blynde  
ignoraunt people more redy to go to sayn-  
tes / ye to the Images of sayntes then to  
god and desyre health and socour of them  
suche hath ben our blynde ignorance.

Thys prayenge to sayntes bath ben the  
cause of muche Idolatry / of muche false  
trust & confidence in Layntes and in Imas-  
ges / & that so many hath desyred health  
ofsayntes rather then of god for theyz  
diseases / as of saynt Loy for our horse / of  
saynt Anthony for our pyge / of Koch for  
the pestilence / of Appoline for the tolhache

The seconde chapter.

of Iohan. Whom for the ares : and in a  
maner so) every lycknes one sait or other  
was the helpe / so god was sette a syde / of  
whom all healty deth come / and sayntes  
callid on in whomre is no healtbe nor no  
helpe can graunt without god. Therfore  
it all prayer to sayntes departed were sette  
syde : I dynke god shulde be better hono-  
red/more trust & confidence put in hym / al  
helpe/locour/confort / and all goodnes to  
come of god & of none other better knownen  
and belyued of the unlearned peple / that  
hauc ben longe in blyndnes for lacke of  
true teachers of the worde of god . One  
thyng in thys matter I wolde gladly  
knowe what hurle shulde it be to chrysten  
men/ if men shulde nat cal a desire sayntes  
departed to praye for them : But of saynts  
shulde lerne to folowe theyz foreseipes in  
saynt/hope/charite/paciēce/makenes / co-  
remnyng of honour/ ryches/worldly ple-  
asures and in other suche lyke vertues / for  
the whiche thynges scripture putteth vs  
in remembraunce of holy men departed. I  
pray you what necessary thyng dyd chry-  
sten people wante before popes ordeyned  
the Letanye to be songe and sayde in the  
Churches / but as for prayenge to sayntes  
departed / I wyll nat muche contende in  
thys

## The seconde chapter.

This matter. I wyl nat condencen them  
that do despise theri prayres/nor yet com-  
mende them. I thynke it an indifferent  
thyng/ that may be done well and omyt-  
ted / and nat as a thyng necessary to be  
done / or that he shulde be counted as an  
heretyke that shulde nat pray to sayntes/  
or be a good christen man for that worke  
that shulde despise the prayres of sayntes  
departed. I thinke it shulde be more for the  
honour of god/ & for þ true fayth to be had  
amonges christen men/ to withstande the  
opinyon of sayntes nowe had/ that no  
prayres shulde be made to sayntes depat-  
ted. Then if any shulde despise sayntes to  
pray with them/ and for them. þt this my  
mynde do a gre wt þt he scriptures take it/  
þt nat refuse it. I wyl nat be obstinate in  
this matter/ I wolde be glad to leue the  
veryte by the holy scriptures. whiche in al  
doutes is able to try out the truthe. þt we  
wyll be delygent to scarche/ and leue man-  
nes fantasyes and dæames/ whiche bath  
blindyd vs longe that we coulde nat se the  
truthe. But nowe let vs recogne agayne  
to saynt Paule.

¶ Nowe therfore ye are no more  
gestes and straungers/but cittysns

The seconde chapter.

With the sayntes and of the houses  
holde of god/buylded vpon the fū  
dacyon of the Apostles and prophete  
tes /where Iesus Chyoste is the  
heade corner stōne in whom euery  
buyldyng coupled to gether grow  
eth to an holy temple in the Lord  
in whome ye are buylded also toge  
ther to be an habytacyon of god in  
the spyzite,

**C** Before saynt Paule sayde they were  
gesters and graungers to the householde  
of God / nowe he sayeth they be no more  
graungers but of the householde of god &  
eytelyns of sayntes made by Christe / be  
fore they were ferre from the householde  
of Israel / nowe they be receyued to be of  
the householde of Israel / that is to saye  
they be made folowers of sayntes (that is  
of the Jewes whiche counte them selues  
sayntes in comparyson to the Gentyles)  
and parte takers of the heauynly inhery  
taunce and of euerlastyng helth by Christ  
buylded vpon the foundation of the Apost  
les & propheteſ/that is to say vpon Christ  
vpon whom the Apostles and propheteſ

vyp

## The seconde chapter.

þyd buylde and made Chryſt to be theþ  
ſoundacion for as Haynt Paule ſayeth. i.  
Corin. 3. No man can ſet an other ſounda-  
tion beſyde that ſoundacion ſet which is  
Chryſt Ieſus / and nat the Byshoppe of  
Rome. fo; Chryſt is the heade of the  
Churche and of all them that beleueþ/ þ  
nat the byshoppe of Rome/ and Christ is  
the corner ſtone that keþeth and ioyuetþ  
the buyldynge together that couples  
the Jewes and the Gentyles togþer/ þ  
by his ſpiryte keþeth them both in unite  
and concorde ſayþ /bopc/ and charile/ þ  
in all goodnes.

2. Haynt Paule ſeynge the Gentyles  
beleuyng to be buylde upon Chryſt the  
ſoundacion of the Apoltes and propheetes/  
reþrouckþ al them that ſayeth or thinketh  
the byshoppe of Rome to be the fundacion  
upon whome Chryſt hath buyldeþ bys  
Churche: fo; that fundacion is chryſt and  
none other. Neþher the byshop of Rome  
nor yet no other man / creature / nor An-  
gell. But chryſt is the ſoundacion of all  
ſayþfull byleuers & the corner ſtone that  
wyll nat be remoued with no blaſt of wind  
3. Every buyldeynge upon Chryſt doþ  
growe and encrease in an holy temple to  
the Lorde. Here be ſchewenþ the diſference

## The seconde chapiter.

þyldyng buyldyng vpon chrysþ  
and vpon other thynges or scriptures / þf  
it be buylded vpon Chryſt / it wyl stande  
and encrease. þf it be buylded vpon man/  
or vpon manes inuencions/ dremes and  
þðat alies it wyl fal and decaye at cuury  
blaste of wynde or tempest. whiche thyng  
both agte with Christes sayeng. Mat.15.  
þuey grachte that my fader of hene þach  
hat gralid þalbe pulched vp by the rotcs  
Here we may leyne/pplgimage /pardon/  
paymeyng of Images to be honoured/nat  
to haue ben of god. Moþes/ Freces Cha-  
nons and suche lyke religion of men inu-  
ted/nat to haue ben of god/ for they decay  
and fall awaþ/ and theyz sayned religion  
lytle set by. Also all these that go nat for-  
wardre from vertu to vertue and encrease  
dayly in vertu / nat to be buylded of god.  
For the buyldyng of Christ encreseth day-  
ly and be made more and more the habita-  
tie.i. dwelleyng place of God by the holy  
Ghost by whom they encrease / whiche  
wyl nat suffre them to be pdle/vnprofita-  
ble to other/ or euyl occupied/but moueth  
and styrreth alwayes to do the wyll and  
pleasure of god/and suffreth nat hym to be  
pdle or euyl occupied.

The

## The thyrd chapiter to the Ephesians.



OR thys cause I  
Paule am a pypsoner  
of Jesus Chyoste, for  
you hethen according  
as you haue hardes of  
the office of the grace of god whiche  
is gyuen me to you warde. For by  
reuelacion was thys misterie shewed  
vnto me, as I wrote aboue in few  
wordes/wherby whan ye rede yt  
ye may perceyue myne vnderstan-  
dyng in the misterie of Chyoste whi-  
che(mysterye) in tymes paste was  
nat opened vnto the chyldren of  
men, as it is nowe declared to vs  
holy Apostles and Prophesies by  
the spyzite, namely that the hethen  
shulde be inheritours also. And of  
the same body and partakers of hys  
promys in Chyoste by the Gospele

The fyfthe chapter.

Wherof I am made a mynister accordinge to the gyfte of the grace of god, whiche is gyuen me according to the working of his power

**S**aint Paule here merueilously doth bryng and get to hym the fauour and the beneuolence of these Ephesians; in that he sayeth and truly sayeth that he suffered prisonment and was in stokes and in flettes for theyr sakes & for theyr helpe and saluacion / that is to saye because he preached to these Ephesians and to other Gentyles the Gospell of Jesus Christ / of the whiche Gospell preached the Ephesians and the other Gentyles receyued sayl in Christ Iesu / and so through faith came to lyfe and eternall saluacion , For this cause and for none other Paule was cast in pryon in cheynes and in flettes at Rome by Nero the Emperour wher he was when he wrot thys Epistle / and in pryon and therfore he sayeth . I Paule the prisoner of Jesus Christ bounde fast in prison nat for myne owne sake or for my cause / but for christ sake and for his Gospell / which was the health of the Gentyles when these Ephesians shulde vere  
these  
and  
emb  
take  
was  
caus  
hou  
kes  
opt  
and  
2.  
nes  
dec  
Bo  
yle  
hell  
good  
par  
thy  
new  
des  
pay  
the  
nes  
ma  
suffi  
nat  
upn  
3.

The thyrde chapter.

these thynges / howe coulde it be but they  
must incouer fauour and loue Paule and  
embrace his doctrine whiche for Chrystes  
sake and for theyz health and saluacion  
was in prisyon and suffred paynes for there  
cause. Rynde men can nat but they must  
loue them agayn that suffreth for theyz sa-  
kes / for theyz helth. Thus saynt Paule  
opteyned the fauour of these Ephesians  
and of the gentyles.

2. Paule cast in prisyon nat for his syn-  
nes or any notable fautes or crymes / but  
because he preached to the Gentyles the  
Gospell of chryst by the whiche the Gen-  
tyles were delyuered from synne / death /  
hell and eternall dampnacyon and made  
good/iust / and opteyned eternall lyfe and  
partakers of the heauenly inheritance /  
Thys Saynt Paule sheweth that it is no  
newe thyng that true preachers of god-  
des worde to be cast in prisyon and suffer  
paynes for the Gospels sake of euyll men  
the moueth the to take paciently theyz pay-  
nes in prisone and afflyccyons that they  
may be with Paule the prisoner of chryst  
suffryng onely for the Gospels sake and  
nat for theyz owne fautes crimes / or deser-  
uynges.

3. Leatne here that a good and an holy  
man

### The thysde chapter

man saynt Paule / ye ar a pōple of Chyrst  
that cast in prisoun / nat for no culpi / but  
for good for preaching of the Gospel to  
the saluation of the people . He was cast  
in prisoun of an euill man and of a cruell  
tyrante called Nero an Emperour of Romē . At whos commandement saynt Paule  
was cast in prisoun and leyd in fetters / so  
the good pōple of God was in prisoun /  
and the euill tyrante Nero at liberte / so  
god suffereth in thys worlde the euill ma-  
to have the upper hande of the good man  
ye god suffereth that the good is punyshed  
in thys worlde / and the euill escapes pu-  
nyshement / but in the worlde to come the  
good shalbe in ioye / and the euill in paine  
Thys place sheweth playnly that saynt  
Paule was in prisoun when he wrote thys  
Epistole to these Ephesians / whose helpe  
he more regarded then hys delyuerance  
out of prisoun .

4. These that put saynt Paule in prisoun / peraduenture they thought they dyd  
an exceptable worke or sacrifice to god so  
boynge / thynkyng Paule a greate mele-  
faccour & a breker of p̄c law / they thought  
it was nat lawfull that the Gospel shulde  
be preached to the Gentyles / ye & agayne  
the lawe of god / that so bad the Iewes to  
haue

The tyme chapeler

haue company with the Gentiles / & so  
make mariages with the Gentiles / much  
more they thought it was not lawfull to  
preache the Gospel to the Gentiles / but  
the was abyngt byd from the wold /  
never harde tel on before / therfore they ca-  
rynge Haynt Paule in prisone thought  
they dyd an hys sacrifice to god / such me-  
toll of theyz good zeales but without godz  
hes wrode hath ben amōges vs that hath  
cast men in prisone for preachinge that it  
was lawfull for lay men or lay women to  
haue the newe Testamente in Englyshe /  
we may se what blynde zeales without  
goddes wrode botche / and howe it hathe  
ever cast the true seruantes of god in pris-  
on and brought to trouble / payne / puny-  
shement / infamy in the wold / althought  
they were the trwe and faythfull seruaun-  
tes of god . But at the last god despucched  
hys seruantes / and punyshed these blynde  
zeales and so he wyl do nowe / yf they wyl  
nat repente and amende .

S . Accordyng as you haue harde of the  
office of the grace of god gyuen to me to  
wardre you . Here the Apostle sheweth the  
disposition of the Gospel was commynled  
to hym / nat of him selfe / nor yet of his wyl-  
mynde / merites / or deservynges but alone  
of the

## The thynge chapter.

of the mers mercy and grace of god / and  
that when it pleased god to call him by re-  
uelacion from his unquiete and synne as is  
wryten. Actes. 9. 3. 22. that the hole prayse  
and laude maye be gauen nat to man / but  
to god alone / of the whiche we may leaue  
that true preachers of Goddes worde be-  
sent of God / for the saluacyon of men to  
whom the Gospell is purely preached /  
it is a sure token that god wyll save those  
to whom he sendes true preachers of his  
worde / of the herers part is required that  
they shulde dylgently heare the worde of  
God / gyue credence to it / and lyue accord-  
dynge to goddes doctryne / or elles it pro-  
fitteth them nothyng / the Gospell truly  
preached of laychfull men sende of god.

6. when ye rede it / ye may percepue my  
vnderstande in the mystery of chrysste / as  
he shulde say. I haue shewed you before /  
I was called to be the minister of god / & re-  
ceyued the knowledge of the Gospell by re-  
uelacion / and that offyce committed to me  
of God to preache the Gospell of chrysste  
Jesus to the Gentyles / whiche thyng you  
may knowe yf you wyll rede that I haue  
wryten before in these wordes be gyuen  
them lybertie to reade this Epistole / & wyl-  
leth that they shulde perfylly knowe what  
thynges

## The chyde chapter.

Wringes he had wrayten to them this place  
makereth agaynst them that wolde nat the  
laye people shulde reade the scriptures in  
theiur vulgar tonge. Haynt Paule wolde  
have had his wraytinges knownen of every  
one/both prest lay man and lay woman /  
that every one mygh haue profyte by his  
wrytyng/what profytic I pray you shuld  
the lay man haue of it ys it were nat law-  
full for hym to rede it in the langage he  
understandeth.

7. In tymes past thy mystery was nat  
opened to the chyldyn of men. what was  
thy mystery that was hyd from the chyl-  
dyn of men in tymes past: It was the o-  
pen prechynge of Chrystes gospell as wel  
to the Gentyles as to the Jewes and that  
the Gentyles shulde be sauad by Chryst  
as the Jewes/and that the gentyles per-  
teyned to the heuenly inheritance as the  
Jewes / this mystery was nat knowen to  
the world to Chrystes incarnacyon / and  
to after his death chesely/ it was knowen  
to a fewe that beleued both of the Jewes  
and also of the Gentyles whiche was sa-  
ued by sayth in Christ to come before chris-  
ties incarnacyon/but they were sene in co-  
parison to them that dyd nat know it/and  
therfore it was couied to be hyd from the  
worlds

The thyde chapter.

Worlde / and also eche that beleved dyd  
knowe that the gospell shulde come to the  
Sentyles and by it therre saluacion / yet  
they knewe it nat so clere ly howe it shulde  
come / and by what meane / as these that  
were after Christes incarnation and bele-  
ued in Christe / nor yet therre was nat so  
many before Christes incarnation that be-  
leved in Christ as was after / for this mi-  
stery was shewed much more playnly / and  
more clere ly & so mo after Christes passy-  
on then before hys passion / for as Hayne  
Hiccome saþeth / that it is another thyng  
in the spiture to knowe thynges to come /  
to se them fulfylled in dede. This mystery  
of the gospell to be preached to the gentiles  
was so hyd from me / that the Apostles  
of Christe dyd nat knowe it at the begyn-  
nyng / and dyd doute whether it were law-  
full for them to preache the gospel to the  
Sentyles or no / and to call Sentyles to  
saluacion by the gospel without circum-  
locution and other ceremonies necessary to be  
obserued / to instructe y<sup>e</sup> Apostles of Christ  
in thys matter was the holy Ghost sente  
to them and gyue in Penticost / and also  
this mistery was opened to them by v-  
isions / as to Peter Actes 10. and that by  
the will of God / and of goddes goodness  
of the

THE FORTYTHREE CHAPITER.

of the whiche we maye learme to gloriſſe  
god nowe as the Apoſtles dyd when they  
gave the myſtery opened that was dyd ffor  
the beginnyng of the world to theyr tyme.  
Now let us nowe gloriſſe god that hath  
now in our tyme opened and shewed more  
plainly and more clerely the truthe of his  
worke longe dyd / obscured and darkened  
by mannes tradicions and iuuençions /  
then it was in our fathers tyme / and noſt  
thyng metuayle at the goodnes of God /  
but the we oure ſelues more thankefull to  
god gyuynge him thankes for his benefi-  
cēs and prayſe to hym as the authōr of al  
goodnes / and knowe surely that the truthe  
comes nat to lyght / nat for our merites  
or deſeruynges / but of the goodnes of god  
as after Chryſtis paſſyon came to the Bre-  
thren the gospel and the truthe of it by the  
Apoſtles. ¶ We wolde conſide this place  
wel / and deply wey it / theyr ſhulde ſe clerely  
howe lytle effecte and strength be reaſons  
made of carnall men by the whiche ſome  
as yet can nat thynde or be perſwadēd in  
theyr hertes that thys is the truthe that  
is nowe a daies preached by true and fayth-  
full preachers in this realme. They grou-  
de theyr reaſons ofte tymes / of men / and  
of cuſtomes / ſayeng howe caſt it be thought

S.1.                   that

The thysde chapter.

that god wylde suffer the truthe so longe  
to be hyd from his people/ and suffer men  
so longe to be deceyved with falsoe. So  
thus I awnswere and saye / the Gentylis  
myght so haue sayd to god. But none sayd  
so but those that woldes nat receyue the  
gospell/believe it and be sauad. The sayd  
full asketh no cause of the wyll of god but  
studye to knowe goddes wyll and to do it.  
Also they say/Was they nat as holy men  
in tymes past as is nowe/ as wel leareued  
as is nowe /as wylle men as now be/why  
wolde nat god shewe to them his truthe/  
as now. Of the wyll of god I wyll nat dis-  
pute/I can gyue no cause of his wyl/why  
he wyll this thing / and why that thyng  
he wylleth all thynges to the best/ to bys  
glory and to our profite. It is ryough for  
me to knowe that god wylleth thynges  
and that he gyueth his gyntes of his me-  
rcye and goodnes /and nat for the mercyes  
of men. The knowledge of the truthe/it is  
the gynte of god gyuen at the wyl of god/  
nat of man /and gyue when it pleaseþ  
god to gyue it/and when god seyth it most  
for his glory and for the profite of man/  
So the wil of god is the cause of the truthe  
nowe shewed to the worlde/ and nat the ho-  
lynes of fathers the lernyng o; wylsome

of

**The thysde chapter.**

of men and of out party is receyued that  
we shalde take the truthe now shewed with  
gladnes gruyng to god hecyn thankes &  
solynge after ye truthe as these Ephesians  
that was saydfull dyd.

**T**Unto me the leaste of all sayntes / is thys grace gyuen that I shuld  
preache among the hethen the un-  
searchable ryches of Chryst, and  
to make all men se what is the fe-  
lowshyppe of the mystery, whiche  
from the begynnyng of the worlde  
hath bene hyd in god. Which made  
al thynges throughe Jesus Christ  
to the entente, that nowe vnto eu-  
lets and powers in heauen myght  
be knownen by the congregacyon  
the many folde wisdome of god ac-  
cordyng to the eternall purpose/  
which he hath shewed in Christ Je-  
su our lord, by whō we haue bold-  
nesse & entraunce in all confidence  
throughe fayth on hym.

**C** The Apostle repecheth the same thyng  
**S. 2.** be

**S**ECOND YERW DAY

The dachespoken before this to beth wro-  
tes / of the wchys he teacheþ that shal  
senice wchys despoen of the precheþ dachesp  
wchys without a fault / specially þt it is  
such a sentence as is mete to be surely foun-  
ed and rood in the heres of the hearet  
whiche for they þrely to be knowen suc-  
cresse.

**2.** **N**eare here mehentes and louynes of  
heret of this Apotle saynt Paule . which  
to dyd humble him selfe and set him vnder  
other / that he called hym selfe least of all  
sayntes or Apostles / nat worthy to be cal-  
led an Apotle of Iesus chyf / because he  
dyd persecute the Churche of chyf / as  
he sayth .*Acti. 15.* But yet he was made  
the Apotle of Chyf / althoughe he foun-  
yng before his conuersion dyd persecute  
Chyfes churche. Of the whiche we may  
learne what a Loide is god / whiche of his  
goodnes doth make a saythfull preacher  
and defender of his worde / of a persecuter /  
A fure pyller of his churche / of a plucker  
downe of u. Of the whiche we may learne  
the goodnes of god towarde sinners / his  
power / nat to dyspayre of no man as long  
as he shall lyue here in this wrold . But  
God maye by his grace tourne him from  
his synnes and nougynnes / and byynge

by m

The Apologie of our

How to goodness / and make of an euill w<sup>t</sup>  
a good man / and / he true seauen<sup>t</sup> of god  
and to contempne the o<sup>t</sup> sayenge / ones  
euill alway sup<sup>t</sup> / whiche is an euill fare  
engs and worthy to be condemned / and  
abolished.

¶ The Apologie of our / it was gryuen to  
him of the grace of god that he shulde preche  
the the unsearchable ryches of Christ  
amongst the herren . And these unsear-  
chable ryches was the mystery of the go-  
spell that Savant Paul<sup>t</sup> preached to the  
Gentiles by whose preaching the Gen-  
tiles receyued fayth / and was broughte to  
eternal saluacion. Behold: what the Apos-  
tles calleth the mystery that was hid from  
the world so long in god / he calleth it / un-  
searchable ryches of Christ . They be cal-  
led unsearchable ryches because no man  
can come to the true knowledge of them  
of his owne myghtes / powers / workes /  
merites / or desertynges without the grace  
of God. ¶ elles they be unsearchable be-  
cause no man optemeth them al / but every  
one that beleueth opteyne one parte or an  
other of the ryches of god / þ is sufficiët for  
his saluacion. for if one mortall man shulde  
possesse all the ryches of God / he wolde be  
to pronde / he wolde contempne every other

S. g.

man

### The thypre chapter.

man and shalke hym selfe to vaine neve of  
no man/but earey man to haue neve of his  
heipe/and he:d tho man/more yet of goddes  
helpe/ & wodre make hym selfe thuanl with  
Chyst and with god the fader. whiche  
thiges god wolde nat / herfore he gyuen  
to no mortall man all his riches/as he dyd  
to Lvrst Iesus. At see this way the ry-  
ches of god be calld vnsearcheable/for no  
man can haue all goddes ryches/ or se all  
his glory/ye no man can perceyue the glo-  
rye that god hath ardyned for them that  
loue hym. i. Corin.2.

¶ Here also the Apostle teacheth al prie-  
chers to humlytate them selues and to ex-  
alte the wodre of god/to glori fy and mag-  
nify it aboue al thyngs i ths worlde/aboue  
all riches/honours/pleasures/prosyles/  
or other goodes mortall in ths worlde.  
For ther is no ryches worldly/worby to  
be compared with she wodre of God/ and  
be they reproud that preferreth worldly  
goodes ryches/honours/ before goddes  
wodre/ and in thy s many be offendees/as  
appereþ by ourwarde tokenis and sygnes  
that gyue more delygence/laboure & pay-  
ne/ and more applyeth the selkes to the li-  
dye of suche sciencies that maye bryng  
worldly ryches and honoures/then to the  
knowledge

The thrid chapitel.

knowledge of goddes worde, which is to  
men that men more regardeth worldly ry-  
ches then goddes worde. This place chec-  
keth gentylmen ryche men in the worlde/  
that put theyr chyldren to the temporall  
lawe that they may get worldly riches ra-  
ther then to the study of goddes worde to  
get heirely ryches/ theyr fates do shewe  
howe unkynde they be to God of whom  
they haue theyr worldly ryches/ and also  
it perteyneth to gentylmen to knowe god-  
des lawe/ that they myght rule accordyng  
to goddes wyll. Iosue. i. I wyll nat speke  
of them whiche openly condemne and be  
mockers of goddes worde/ shynkyng no  
thing profitable but that/ that bryngeth  
worldly honours and ryches.

¶ The mystery of god that was hyd fro  
the worlde/ye and from the powers in he-  
auen/nowe God hath made it open to all  
men/and Angels in heauen/whiche other  
dyd nat knowe this mystery/or ys they did  
knowe it/they knewe it nat so perfytely be-  
fore as they dyd after it was preached by  
Apostles called and send of god to do that  
message as be Paule/ Peter / and other  
whiche here be called the Church because  
they were as the chese mynisters in the  
Church.

In

The thyrd chapter.

In that he sayeth this mystery was  
opened to the heavenly powers /as to the  
angels archangels and other in heaven/ by  
the Apostles of chrys/ I abynde the Apo-  
stle meaneith nat that the Apostles taught  
the angels this mystery of the calling of  
the Gentyles to the faith by the Gospel  
preached/but rather the contrary/that ye  
Angels taught the Apostles/and brought  
it from god to the Apostles/for the angels  
be as seruynge spirtis. Hebrie. i. And so  
when the Apostles dyd preache the gospel  
and by they preaching the gentyles were  
converted from theyr infidelite to the faith  
of chrys/te they dyd se the conuersion of the  
Gentyles that they dyd nat se before so  
closely & by what meanes/ so by the Apo-  
stles this mystery was made open to the  
heauenly powers. Or els this speakeyng  
that the Apostle here wileth /is a maner of  
speakeyng by the whiche he meaneith that  
this mystery was shewed and declared o-  
penly and playnly to all the worlde by the  
Apostles/to whom god shewed this myste-  
ry wher by pleasure was it shulde be shewed  
and this mystery he also calleth the many  
folde wysdome of god / whiche god hath  
determinyd to be shewed by chrys/te Iesus  
by whom he made all thynges/and resto-  
red

## The thryde chapster.

red to their percynges whiche it was the will  
of the father they shuld be made percynges  
restored to theys perchynesse.

7. ¶ He sheweth also that by Chrysostome  
we haue boldenes and sure trust with all con-  
fidence to come to the father and to be par-  
takers of his kyngdome and glori / and  
that nat by Peter / Paule / Iohan / James  
or by oþer workes / dedes or merites / but  
only by Christ Jesus / and so by his sake  
alone.

Wherfore I desyre that ye saynte  
nat because of my tribulacions that  
I suffer for you, whiche is yours  
praye.

The Apostle semeth in these wordes to  
make awnswere to his aduersaries, whiche  
spake enyll of hym / and flauntered hym /  
by theys flaunders and euyl speakeyng did  
plucke many from his doctrine / that they  
dyd nat gyue credence to hym sayenge /  
Paule were the mynster of god and prea-  
ched purely his Gospell / he shuld nat haue  
ben cast in pryon and in bondes / his bo-  
des and pryonmente dothe prioue hym to  
be enyll / and a deceipter of the people / and  
that god is angry with hym / oþer elles who  
wold haue cast hym in prison for who wold

## The thyrde chapter.

cast a good man in pylsour as who shulde  
say no man. To these or such lyke evill  
speakynges the Apostle maketh answere  
scoryng these Ephesians nat to shrynke  
from hym or forsake his doctrine for by  
empsonment/in letters bondes or other  
afflyccyons whiche he suffered /not for his  
fautes/but for these Ephesians & for their  
sakes/and for their helthe and saluacyon  
that he preached the Gospell of god to the  
of the which they receyued faith and helio  
wherefore he sayeth that they shulde nat  
be ashamed of him for his affliccions/but  
rather they shulde reioyle for his afflyccions  
whiche he suffred for theyr sakes / and for  
theyr profite. Of these we may se y<sup>e</sup> these  
that purely preache the worde of god that  
they suffer oftimes empsonment/bondes  
letters & other afflications/ nat for none o  
ther cause/but that they preache the worde  
of god purely and sincerely.

2 When shulde nat shrynke from the worde  
of god or esteme it the worse or to be falle  
doctrine because they that haue preached  
it haue ben persecuted/punyched / castis  
prison and put to deathe of the worlde as  
malefactours deceyuours of the people &  
false preachers. For other felycite/let nat  
true preachers luke for in this worlde of  
cachal

## The thyrd chapter.

carnall men then persecucion and afflycation this is the rewarde that they shall have here where as carnall men do rule / but in the worlde to come / let them loke for another rewarde in ioy and blysse / and the hope of it may be theyr comforde which hope doth take awaye the greuousnes of theyr mysteries and paynfulnes of afflictions here.

¶ Affliccion or persecutio prouyth whether we trust surely in god s spycke to his word or no / for many there be that for feare of punishment and afflycions do shrynke from god and his word and biddeth them farweyill / whiche beleued as longe as there was no persecutio lyke to folow as Christ sayeth Math.15. Many doth beleue for a tyme / but in tyme of tribulacion they shrynke fearyng more man then god / and the losse of goodes of this worlde then the losse of heauenly ryches / fearinge more the losse of this presente lyfe then the losse of the lyfe to come / but let all suche repente and amende / for he that leseth hys lyfe in this worlde for me and my Gosspell sayth christ . Math.16. in the worlde to come he shall fynde euerlastynge lyfe in ioy and blysse.

\*For this cause I bow my knees

vnto

The thrid chapter.

Unto the father of our Lorde Jesu Christe. whiche is the true father of us all, that is called father in heuen and in earthe, that he graunt you ( accordinge to thynges of his gloupe ) to be strengthed with power by his spirite in the inwardeman, that Christe maye dwel in youre hertes by saythe / that ye beynge rooted and groundede in loue / maye be able to compre hende with all Hayntes, what is the bredeth and length and the depth, and the heighthe, & to knowe the loue of Christe, whiche loue yet passeth al knowledge that ye may besylded with all maner of fulnes of God.

Maynt paule moneth and gyuenth example to al Bisshoppes / Pastours / curates / and to all to whome care of other is commyted / that they shalde praye for theys flocke committed to theys spirituall charge / and desyre of god that they shalde nat frow

The booke compiles.

from taylo and from goodes worte for feare  
of persecution and affliction/or for loue  
of worldly goodes/pleasure or ryches/wch  
the ollymes plucketh men fro god / and that they may haue true  
sayld and contynue in it/ louyng god a  
humal thinges in this worlde/preferringe  
his worte aboue all worldely ryches/hon-  
ours/or pleasures . In this prayer he  
sheweth that Byshoppes and pastours/  
haue neede to praye thus for theyr flocke/  
for every one of vs to pray for another p<sup>t</sup>  
we shynke nat from god and his worte  
by infidelite/ vnydernes or by other syn-  
nes . Also in this prayer he sheweth that  
one of vs shulde desyre an other to praye  
for vs / and to whom our prayer shulde be  
made/nat to Peter or Paule John or Ia-  
nies/but to god whiche is the gauer of all  
goodnes/and for what thyngye prayers au-  
re to be made for some certayne thyngye that  
we haue neede of/and that is profitable to  
the bely of the soule/as herc it was neces-  
sary/ that Paule shulde praye that they  
myght contynue in sayld/ and in the loue  
of god a nat shynke from sayld for feare  
of affysctions/or for loue of worldly riches  
or pleasures . And this is to be desyred of  
god alway/and every one shulde desyre vs  
of god

### The thirde chapter.

of god for an other as a lypnge been necessary for euery one. So was the comon prayers made to god/for necessaries to be opteyned by prayer of god/to put awaie euyls that apperred to aproche to men at the wyll of god/and when suche neede was:the people gathered to gyder & desyred the vclpe of god fastynge that ther prayars shulde be with more deuotion and more feruent/that they myght escape the euyl that was lyke to come and fal amon ges them. They fasted without mete or drynke that theyz prayar myght be more deuoute/ but nowe is true prayars & true fastynges almooste all put awaie /and our prayar & fastynge are full of superstition and fayned holynes/for what an holy fast is it to abyayne frome fleshe / and shill theyz bely with fysch for fleshe /is fysch more boicer then flesher who made that holynesse: yf fysch be more holsome for mannes body then fleshe /euery man can iudge/I thike that ther be few phesycys that wyll so say. Therfore lette vs faste a true fast from all sune and pray in faith askynge thynges mete to be asked for chris sake /and without doute we shall oþerayne our desyre of god/for so he hath pre mysed the perfo;maunce of our desyre and

ye

The iijybe chapter.

he wyl perfourme his promysse.

2 In that Haynt Paule dyd bowe his  
knees to God / he sheweth the seruentnes  
of his mynde and of his prayere to God /  
whiche was shewed euer by this exterior  
gestur / of the whiche we maye lerne that  
it is lawefull to shewe our inwarde hartes  
and mynde by exterior gesture and sygnes  
whiche shewmes sheweth the good deniou-  
tion of the herte / but in these exterior signes  
in prayenge hypocrites do passe muche the  
þ truly pray in fayth / in sprete / & in truth  
Therefore of these exterior signes is nat all  
wayes the herte to be Judged.

3 Here we may lerne / that we haue nede  
of seruente prayere to God in fayth that  
we may contynue in fayth in charite in the  
fauoure of god / & in the trath of his worde  
and increase it euery day more and more  
whiche thyng we can nat of our selfe with  
out the grace of God of whome we haue  
that we contynue in fayth / in charite / in  
the fauour of god / whiche thinges god gy-  
ueth for the moste parte by feythfull pray-  
er. Therefore let vs faythfully pray and of-  
fynes / that we maye contynue and en-  
crease in al goodnes / but we be slacke and  
full to praye faythfully to god / therfore it  
is no merueyle yf God take his grace <sup>for</sup>  
vs

The thirde chapter.

¶ leue vs to our selues and suffre vs to folowe our owne carnall and sensuall lustes and despises and so to fall to all noughtyness and spyne / it is a token that our fayth is faynt and scarfe luke warme / ye I feare me it is colde and almost frozen vp hole / that it bryngeth fowly no mo good werkis / specially nowe when it is shewed so playnely what maner of workes please the god best / and howe they shulde be done / for god onely.

4. In that he moueth vs to pray to him of whom all thynges was made and are rulid and gouerned / whiche is our father he gyueth vs boldnes & maketh vs bolde to praye to hym trustyng our father wyll nat denye to vs that is profitable for vs / but wyll be muche more gladder to graunt our lawefull petition / then we be to praye and desyre of hym that is for our heilth and saluacion.

5. what charite sayns Paule had / is here playnely shewed in that he desyred & these Ephesians myght be increased in the ryches of god that is to say in fayth / hope / charite / pacience / meeknes in the truthe in the spirite of God / by whom they shulde be made stonge in fayth / that they refuse no persecution no afflyctyon so that they myght

**The thirteene chapter.**

myght promote goddes glori & the truch  
of his gospel/to the saluacion of me he desy-  
reteth into þþ they myght be made so stronge  
by the spirite & the inwarde me/that Christ  
myght dwelle in theyre inwarde herte by  
sayng roled in charite that bryngeth forth  
good workes of the spirite of god at all oc-  
casyon gyuen/he desireth that they myght  
knowe the length the bredþ/þþ brygþ/þþ  
deapnes of god/that is to saye that they  
myght knowe god perfectly/as men kon.  
with a thyng perfecty when they knowe  
the length the bredþ/þþ brygþ/þþ and the  
deapnes / and that they myght haue the  
loue of god/ which passeth all knowledge  
and that they myght be fulfylled with all  
goodnes of God. Muche tþþuges charyte  
wylleth to other/rather then any worldly  
goodes/ and they be wyrten to teache vs  
what thinges we shulde desire in our saud  
full and feruente prayers one to an other  
as long as we be in this presente lyfe/and  
þþ we do nat so as Paul here did/we lacke  
sayth and charite/s be out of the fauoure  
of god/and to monyshe vs to do our ducyng  
**¶ Unto him that is able to do ex-**  
**cedyng abondante above al that**  
**we are or understande accordyngē**

to the power that worketh in vs  
be prayse in the congregaciō whic  
che is in Christe Iesu at all tymes  
for euer and euer. Amen.

¶ Least any man shulde thynke god was  
able to graunte these thynges that we de-  
spise of hym in our faythfull prayers. He  
sayeth that God dothe gyue to vs aboue  
all thynges that we aske of hym / and my  
thynges he gyueth to vs when we aske of  
him / or yet can thynke to be despised of hi/  
for his myght is omnipotent / and his ry-  
ches can nat be wanted or spente / for they  
be infinite and euer doth flowe and abunde  
with plentye to all men .

¶ He shylleth also that god worketh in  
all good men by his myght and power me-  
nyng them to good workes alwayes / as  
in euyll men the deuyl is nat idle / but mo-  
ureth and styrreth them to euyll dedes and  
deadly workes that bringeth death .

¶ The Apostle gyueth God thankes for  
his gyfes gyuen to hym and to all other  
faythful christianes . In the whiche he  
moueth vs also gyue god thankes for his  
benefetes that he gyueth to vs and to all  
men every day / & that we shalde nat be un-  
thankful or forgetfull of the goodness of  
god to whom be glory praise and conuen-  
tacion for euer. Amen.

C The

# The fourth chapter to the Ephesians.

20

**H**ERF O R E I w<sup>t</sup>  
che am p<sup>r</sup>p<sup>l</sup>oner in the  
Lord, exhorte you that  
ye walke as it becom-  
meth you<sup>r</sup>e callynge  
where in ye are called with al hum-  
blenes of minde and mekenes and  
longe sufferynge, forbearynge one  
another in loue , and be delygente  
to kepe the vnicte of the spyppte  
throughe the bounde, of peace, one  
body and one spirite, euen as ye  
are called in one hope of your cal-  
lynge, one lord / one sayth, one bap-  
tyme, one God, and fathet of vs al  
Whiche is aboue all and thozowe  
all and in you all.

D.2.

In

to the power that worketh in vs  
be praysē in the congregaciō whic  
che is in Christe Iesu at all tymes  
for euer and euer. Amen.

¶ Least any man shulde thynke god was  
able to graunte these thynges that we de  
syre of hym in our faytfull prayres. He  
sayeth that God dothe gyue to vs above  
all thynges what we aske of hym/and mo  
thynges he gþereth to vs then we aske of  
him/or yet can thynke to be desyred of hi  
for his myght is omnipotent/and his ry  
ches can nat be wasted or spente/for they  
be infinite and ever doth flowe and abunde  
With plente to all men.

2. He sheweth also that god worketh in  
all good men by his myght and power mo  
rynge them to good workes alwayes/as  
in euill men the deuyl is nat idle/but mo  
rith and syreth them to euill dedes and  
deadly workes that bringeth death.

3. The Apostle gþereth God thankes for  
his gyfes gyuen to hym and to all other  
faytful christianes. In the whiche he  
moueth vs al to gþe god thankes for his  
benefetes that he gþereth to vs and to all  
men every day/or that we shulde nat be un  
thankful or forgetfull of the goodness of  
god to whom be glory prase and com  
dacion for euer. Amen.

Cate

# The fourth chapiter to the Ephesians.

20

**H**ERFORE I wyl  
che am pypsoner in the  
Lord, exhorte you that  
ye walke as it becom-  
meth your eallynge  
where in ye are called with al hum-  
blenes of minde and mekenes and  
longe sufferyng, forbearynge one  
anther in loue, and be delygente  
to kepe the vnicte of the spyppte  
throughe the boundes of peace, one  
body and one spirite, euyn as ye  
are called in one hope of your cal-  
lynge, one lord / one sayth, one bap-  
tyme, one God, and father of vs al  
Whiche is aboue all and thowowe  
all and in you all.

D. 2.

In

The fowle chapter.

I Chapter before this chapter the  
Apostle bath exhortet men to sayth.

Nowe he desyrieth them to garnythe  
their sayth wylg good workes / and sy;ste  
of al he exhorteth the to unite and concorde  
for by concorde smal thynges do encrease / &  
by discorde greate thynges are scattered,  
brode and do perlyte / for in the congrega-  
tion of christiane nothyng is better then  
unitie and concorde / nor nothyng worse  
then discorde or bchayte / style or conten-  
tion. Therfore it behoveth every man to  
eschewe discorde and debate / and all vices  
that syreyn by contencion / and to seke for  
unite yf he by losse of temporall pro-  
fites / and to gette all vertues that bryng  
unitie / concorde / peace / and quietnes / and  
all suche be blessed / and thalbe called the  
chyldryn of god. Math. 5. Hayeth Christ  
Blessed be you peace makers / for you shal  
be called the chyldryn of god / and thal haue  
peace with god.

2 The maner of desyryng helpeth much  
to persuade men / as here Paule in prison  
for their sake and their health by hys prai-  
er did pearce their harts / and mouyd them  
much to graunte hys petition / he spea-  
keth to them after this maner / yf I do suf-  
fer prisonment and greuose affliction for  
you t

The fourth chapite.

your sake and your helth. I can nat thynde  
no other but you wyl do come thynge at  
my requeste/and specially syth that thunge  
I require of you/is nat for my profite/but  
for your profite/auantage/glorie/ & helth  
and for the glory of god / and that i bynge  
you be called to of god / and is your offyce  
to do with all diligence, whiche is that you  
shulde walke as it becommeth christians  
to walke/ & is nat to be idle bnt to go forth  
wardes from one vertue to another/in all  
makenes of vertue and minde/no man thin  
kyng of hym selfe more then becommeth  
hym to thynde / sarte from pryde and hys  
mynde/for what shulde make vs proud or  
hys mynde / thynkynge our selfe better  
then other/and exolle our selfes aboue o  
ther/or thynke no man to be copared with  
vs/what haue we/that we haue flat recie  
ued/ And if we haue receyued x why do we  
glory and be proude as we had not recey  
ued it x it is in hys wyl & pleasure howe  
longe we shall haue it/of whom we tycep  
ued that we haue / and when he pleaseth  
he may take it away from vs agayne. He  
wylleth also that we shall walke in meke  
nes/whiche is a vertue by the whiche/ye  
angrynes/malyce/enuye/and other lyke  
passyon or affection of the mynde is quen

### The fourth chapter

ched and put away from the hart we must  
haue also patience by the whiche all ad-  
uersitie/tribulation/affliccyon howe some-  
ever they come they be patiently suffered/  
Without murmure or grudge agaynst god  
or man/without all desyre to be auenged:  
for iniuries done/but remisse the matter  
to god that wyll auenge iniuries and pray  
for them that haue done iniuries that  
they might amende and so quenche the pre-  
of god towardes them whiche god wyll  
powre vpon synners that wyll nat repent  
and amende and resourcyn theyz nougly  
lyuyng/make amendes for theyz iniuries.  
3 The Apostle he wrot wherfore he ex-  
horteth them to vnde of the spirite/for of  
vnde cometh many vertues/as mckenes  
patience/sobernes/long sufferance with  
other many mo/whiche be knyt togidet  
With charite the bounde of peace that con-  
pleteh and knytteh al vertues together &  
keperth them that one shynke nat from an-  
other. Of discorde commith many great  
vyces and synnes/that bryngeth to death  
as pze/baſted/enuye/malite/curye mad-  
dastynes/cruelnes/pryde/byspylyng  
of other/cryſte/contencyon and/debate and  
many other vices mo that bringeth death  
Wal.5. Therefore be discorde/let not vnde  
and

## The fourth chapter.

and pease if it be to losse of your temporal  
goodes or pleasures. So dognge you shall  
wynne more heauenly riches then you lese  
temporal goodes/seyng for buntle and  
pease/and if you wil haue peace and other  
vertues/se that you stude syrte to gette  
charite and haue byz fauour/whose fa-  
uour p[er] you lacke/you shall lacke peace/  
buntle/and all other vertues and hauyinge  
her fauour/you shall haue al vertues/and  
the sp[irit]e of god that moueth alway to al  
goodnes to workes of charite and mercy.

4. ¶ He sheweth the reasons why he hath exhorteth the to concorde / and unite of the spirit / and to kepe that unite by charite the bonde of peace. One reason is this. It becommeth them nat to be at discorde to whome so many thynges be comon / yt becommeth them nat to be of diuers mindes and affeccions / at debaite and stryfe that be of one body / one spypye one callynge / one hope / one Loide / one faith / one baptyme / one God and fater / whiche maketh al / in al / as whos shulde say / it is nat mette that there shulde be variaunce amongest hem that be membris of one vody / all we be membris of Chirstes body / wherfore it is nat mette that amongest christen men shulde be discorde and debate / but unites

### The fourth chapter.

concorde and every one to labe as well for  
the profyte of another as members in the  
body spekerib & labouret houe for another  
hewe deadly warre amonest chursten me  
for wolden honoures and pleasures doth  
agree with saynt Paule here in this place  
I wolde lerne of other . Also yf we haue  
the spirite of god /as I truste we haue/ or  
alles we be nat of Chist. Roma.8 There  
shulde be no debate amonest vs /for that  
spirite is nat the spirite of contention/but  
of peace/we be called in one hope of þ hea-  
uenly inheritance/where as there shalbe  
no disconde nor contencion. For contenti-  
onle men opteyne nat the kyngedome of  
god/we be seruauntes to one Lorde/it be-  
commeth not seruauntes to be at contentio  
amongest them selfe;there is one profes-  
sion of al christians by the whiche they pro-  
fesse to be seruauntes of god alone/to be  
leue and trust in him to be obedient to his  
wyll alwaye/ to luke for al necessary thyn.  
Ges/lyke and saluacion of him alone / and  
one baptyme by the whiche we be made his  
seruauntes/receyue name and lyueray by  
the whiche we be konwen to be seruauntes  
only to god/ whiche is our Lorde god/s  
father it becommeth not seruauntes nor  
brethren to abyse/hut to haue all loue/pea-  
ce/buite

The fourth chapter.

ce unite / and concorde / and every one for  
his parte to endeuer hi selfe with al his po-  
wer myght and diligence to do the wylle  
pleasure of his lord & father / that he may  
receyue the heuenly inheritaunce promised  
to obedient chyldren.

\* Unto every one of vs is glorie gra-  
ce accordyng to the measure of the  
gylte of Christe. Therfore sayeth  
he, he is gone vp an hey and hath  
led awaie captuise captiuie, and  
hath gyuen gyltes vnto men, that  
he wente vp, what is it, but he first  
came downe into the loweste pat-  
tes of the earthe & he that came  
downe is euene the same whiche is  
gone vp aboue all heauens to ful-  
fill all.

\* Leaste bny man shulde thynke or saye  
that the diuers gyltes of the spirite shulde  
burke or hynder the vnde of the spiryte &  
be cause of debate / and sterre vp stryfe of  
contention for the diuersite of the gyltes  
of god / the Apostle sayeth that these gyltes  
gyuen stely shulde rather be cause of con-

H.s.

corde

The fourth chapter.

corde/then of discorde/seyng nat al gyl-  
tes be gauen to one/but to euery one after  
suche a fashyon and measure that euery  
one hathe nede of the helpe of another.  
Therefore it becommeth euery man to be  
content with his gyfte and nat to contem-  
ne another that hathe nat so muche gy-  
fue to him he that hathe muche/muche  
shall be requyed of hym/and he that hath  
lesse/lesse shalbe requyred of hym/and he  
that hath moste / he hath nat so much but  
he hathe nede in some thynges the helpe  
of other / that none shulde contemne an-  
other.

¶ The distribution of the gyltes of god  
is nat mannes wyl / but at the wyl and  
pleasure of god /whiche geueth them as  
he pleaseth/ to some more and some lesse  
as he seyth it expedient for his gloriye and  
our salvaciō/therfore let none be dispised  
because he hath lytle/nor no man prouide  
because he hath much or more then other/  
let euery one exerce and vse these gyltes  
gyuen them/to the glory of god and to the  
prospte of other and so be thankfull to god  
the gyuer of all goodnes/whiche gyueth  
his giftes nat al to one man laste he shulde  
contemne all other men / and abuse the  
gyltes of god to lucte/to sayne gloriye to

¶ viii

## The fourth chapter.

pride and arrogancie.

3 The Apostle prouelb by the testymo-  
nye and recorde of Davyd the prophete in  
the psalme. 57. That Christe hath ouer-  
commen his enemys. s. synne. death/hell  
and the deuyll, and hathe ascended to hea-  
uen and hathe gyuen gyltes to men / as  
appereþ more playnly. Roma. 12. 1. Cori.  
11. Here he alludeth and foloweth the ma-  
ner of conquerours whiche conquere and  
ouercome theyz enemys/ get spoyles and  
ryches of theyz enemys/whiche they shew  
and blase the abrode that eury man may  
se them/and then distrybute them to the  
people in a triumphe and prayse of victo-  
rye. So Christe haunȝe victory ouer his  
enemys synne/death/hell and the deuyll  
and robbed them of theyz captyues / he  
triumpheth ouer them and hath ascended  
to heauen and gyuen many gyltes of the  
holie ghoste to men in laude and prayse of  
his victory ouer his enemys.

4 In that he asketh/what is that ascen-  
ded and discended in to lowe partes of the  
earthe/he expoundeth it him selfe sayenge  
it is he whiche disceyded before and ascen-  
ded aboue all to fulfyl all/that is to saye  
it is Christe whiche came frome heauen in  
to the earthe and toke the nature of man

upon

The fourth chapter.

Upon hym/ and was he come as man and  
as an obiecte persone and suffered death/ &  
ascended to heauen and fulfilled al thynges/  
restored al thynges/ and made all thyn-  
ges perfyte/ by whome we haue free pas-  
sage to the fader & be made heires of the  
celestiall inheritance.

**A**nd the same hathe set some to  
be Apostles, some to be Prohetes/  
some to be Euangelystes , some to  
be Shepherdes & teachers / where-  
by the Dayntes might be coupled  
to gyther throughte comon seruyce  
to the edefyenge of the bodye of  
Christe till we all come vnto one  
maner of sayche and knowledge  
of the sonne of God, and become a  
perfyte man into the measure of  
the perfite age of Christe.

**C**ol this place we may letne howe god  
hath distributed bys gystes and set in bys  
church diuers ministers for diuers offyces  
and wylch that euery one shulde vse hym  
selue in his office accordaninge to his offyce/  
callynge and gyste. Homic he calleth Apos-

ties

### The fourthe chapter.

file/some Prophetes/some Euangelistes  
some Doctoures some teachers . Apostles  
they were called whiche were nat fixed to  
one place to one people/but wente frome  
place to place preachingyng the Gospel both  
to the Jewes and the Gentyles. Proph-  
etes were they that opened the mysteries  
of the scriptures and somtyme shewed chil-  
dren to come. Euangelistes were they that  
were deputed to teache the people the go-  
spell symply and playnely. Doctours they  
thaught the people the worde of God and  
dyd dryue awaye the wolfe frome the floc-  
ke of Christe / & so dyd pastures/but these  
offyces be nat so deuided but one man may  
be an Apostle/a Prophete/an Euangelist/  
a Pastoure/a Doctour / they haue dyuerse  
names for the dyuercye of there offyce and  
of their gyftes.

2 In that God hathe in his Churche so  
many ministers / he wolde haue some to be  
hearters and nat al to be pastoures. And  
in this he reproueth them that wold haue  
every man to be preachers . Some muste  
be preachers and some hearters in the con-  
gregacion . The mynisters in the Churche  
they shulde cyther be Apostles/Prophetes  
or Doctours / or clis Levites decaynes to  
prouide for the poore / for Purgatorupe pre-  
ches

The fourthe chapter.

Nes or popylle prestes that can do nothing  
elles but momble or patter ouer a payre  
of popylle Mattyns or Massis. I finde no  
place in the scripture/ignorant prestes not  
lerned in the scriptures nat able to teache  
and to edyfye other by holy doctrine at  
nat allowed of saynte Paule to be counted  
as prestes or Byshoppes/ as apperteth.  
*Timo.3.8. Titum.1.*

For what nede was these ministres in  
the Churche ordayned is here shewed/that  
it was to instruct other in the truch/and  
to edyfye other by holosome doctrine/ and  
nat that they shulde deceyue any by er-  
roures/heryse supersticions/fayned holy-  
nes/false trustes/backwarde or pecunies  
iudgements/the Churche is edyfide when  
it is instructed in true faith and good wor-  
kes approued by god/ al errorious opin-  
ions/supersticions erroris & heryses pul-  
awaye it is distroyed by false oppynions/  
supersticiousnes/cuyll iudgements erroris  
and heresyes of ministres in the Churche  
that serue nat for the edyfication of the  
bodye of Christe I can nat tell for what  
purpose they serue /as many purgatorye  
popylle prestes that knowe nat Goddes  
worde/nor wyll nat leue it to edifye them  
selfe & other in the truch/but wyll hynder  
and

The fourth chapter.

and let it as much as they can / and speake  
euyll of Goddes woorde as farre as they  
dare.

4 Here he sheweth howe longe it is ne-  
cessaryc to haue Apostles preachers & teac-  
chers of goddes woorde in the Churche of  
god / they be necessarye tyll we come all to  
the vnitie of fayth and full knowledgē of  
god / and tyll we come to be perfite men in  
Christe whiche is nat in this woorlde / but  
in the worlde to come / for nowe we haue  
unperfyte knowledgē / then we shall haue  
perfyte knowledge / nowe we knowe by  
fayth / then we shal knowe face to face. He  
willeth that we shal increase dayly more &  
more in the knowlegē of god / which know-  
ledge increaseth as our fayth increaseth  
as there is increasynge in age / so there is  
increasynge in fayth / of the whiche incre-  
asynge is here a similitude taken . And he  
willeth that men shulde increase in fayth  
and in knowlegē of goddes woorde / and  
go forwarde in good workes / as men do  
increase in age / and thys increasynge in  
faythe is by the preachynge of the woorde  
of God whiche maye nat ceasse as longe  
as we shall lyue in this woorlde.

¶ That we be no moxe chyldren ,  
waues

The fourth chapter.

wauerynge and carryed aboute  
wyth euerye wynde of Doctryne  
thzough the wyckednes of men/  
and craftynes / wherby they laye  
wayte for vs to deceyue vs , but let  
vs folowe the trueth in loue and  
in all thynges growe in hym, whi-  
che is the heade, euen Chрист / in  
whome all the bodye is coupled to  
gyther / and one membre hangeth  
by an other thzoughhe out all the  
toynthes / wherby one mynistereth  
vnto an other accordyng to the  
operacion as every membre hath  
hys measure / and makeche that  
the body groweth to the edyfyeng  
of it selfe in loue.

**C** The Apostle declareth hym selfe and  
sheweth when they shalbe made perfyte  
men & howe/ that is /when they shal nat  
be chyldren and wauerynge with euerye  
blaste of doctryne and be diawynge thys  
way and that way he woldc nat haue the  
chyldren that be vnconstant / folyshe/mu-  
table

## The fourth chapter.

table and waucryngge vpphet and shypthes/ but he wolde haue them children in malice and in knowledge men constance in the doctryne of truthe and in fayth /and that they wolde not suffer them selfes to be deceyued by any doctrine of me whiche shulde come in shypes colthynge and vnder presence of holyness/ and vertue /which shulde be inwardly greedy wolves. Here the Apostles reproacheth these that be unconstante in doctrine and in fayth/ and lyght of credence to euery doctryne nowe solowyng this waye/nowe that waye. Newe rather the true doctrine pleaseth better for a time and suchē there is many whiche be better pleased with the doctrine of falled/then with the olde doctrine of truelth/and therfore they get them new maysters of errour and beleuech them and contemned the olde truelth . Maysters of errour be they that hath preached pylgremage/painting of blockes and stockes offeryngge vp of dedely to ymages/ pardons/ and other wyll workes neyther commaunded of God nor of man/ leuyng the workes of God commaunded in holy scripture. And also these anabaptistes be maisters of errour & haue deceyued some by theyr newe doctryne of falled errour and heresye.

J.1.

H

The fourth chapter.

¶ He with tolde these masters of  
error haue deceyued men and broughte  
from the truthe of holy scripture by falle  
crafte and presence of vertue and holynes/  
and of the worshyp of God but these  
by there pretended holynes haue deceyued  
many and brought from the truthe to er-  
rone and heresp. Such was the doctrine  
of them that wolde bane the Byshoppe of  
Rome to be the heade corner of the Chur-  
che of Christe in earth makynge all holyn-  
nes in follynge preyng halowyng/ryng-  
gynge/syngyng/celigiousnes/tites/cre-  
monies customes/or otherwaises brought  
in by the byshoppe of Rome and nat spo-  
lunge of scripture. Such deceyuable do-  
ctrine was the doctrine of them that mo-  
ued men to put theyz truste and confidence  
in creatures in theyz owne workes dedes  
merites/in sayntes.ye incarued and gra-  
uen ymages/in pardons/in pylgrimage  
in masses ad Heala celi/in cotes/coules/  
babyles/boyle Howes/boutes/gyrdelles  
purses/hnyles/and in other sache lyke bag-  
gage and inuentions of man invented for  
lure sake whiche inuentions hathe bene  
protyable to Byshoppes of Rome/inuen-  
tors and makers of thys holines from al  
Suche deceyuable doctrine the Apostle mos-  
teth

### The fourth chapter.

Welche men to be warre/and take heede  
of theyr wylpe craftynes and fleeth lugs-  
lynge by the whiche they haue deceyued  
simple men that trusted no evyl nor falsed  
and wylled that men shall take the truthe  
and folowe the truthe by charite/and go  
forwardes by saynt and good workes ap-  
proved and appointed of god in holy scrip-  
ture and nat to leue swete workes and to  
folowes our owne dreames v; fantasies in-  
vention of man without goddes wordc.

3. The Apostle here goeth forth in his  
metaphore of buyldyng by his whiche  
he wylleth no other thyng but that he  
wolde me buyldyng vpon Christe the sure  
fundacion shulde go forth in true faith in  
true knowlde of Christe and in al good  
workes in charite by the whiche al portes  
be coupled and knytte together/that they  
myght be a perfyte buyldyng in Christe  
and come to his glorie/of the whiche also  
we may leerne that it is the office of a preas-  
ther nat onoly to reproue byce and synne/  
but also to shewe the remedye for the/how  
men shall gette true vertue/so mone to go  
forwardes in vertue and in my good workes  
and dedes commaunded in scripture/  
after the example of saynt Paul.

**C**hys I say therfore and testify

I.2. in the

in the Lord that ye walke no more  
as the other heynthen walke in the  
vanite of they; mynde, blynded in  
they; owne understandyng, be-  
yng straungers from the lyfe  
whiche is in god throughte the ig-  
nozaunce that is in them because  
of the blindnes of they; herte, whi-  
che beyng past repentaunce haue  
gyuen them selfes ouer to wanton-  
nes to worte all maner of vnclem-  
nes euen with gredynesse.

**C**HAT the Apostle maye more move vs  
in holy lyfe holy maners and condicions/  
be seide before our eyes the kynghe and  
abominable lyfe of gentyls that konwe  
not Christe nor his doctrine / and wylleth  
that we shulde walke no more after the  
wayes of gentyls whiche walke in vanite  
of they; myndes folowynge they; owne  
imaginacions phantasies and dremes the  
lustes and pleasures of they; owne myndes /  
whiche be blynded with ignorance  
of the truthe full of superstitiousnes/bay-  
ne holynes false trustes and bayne hopes  
corrupt iudgements so blynded that they  
can nat

### The fourth chapter.

wyll nat wyll nat se the ttrueth/but con-  
sine we styl in blyndnes/in ignorance /  
in superflouion and in all byces vsed before  
and condempned by the holy scripture of  
God/and wyll nat admynste the ttrueth to  
suffre theyz haries / nor walke in the ttrueth  
of goddes worde. They be also far frome  
god frome eternall lyfe with god for igno-  
rance that is in them/ & blyndnes of herc  
by the whiche they knowe nat God nor  
yet wyll or desyre to knowe hym whiche  
is moste blyndnes of all / and a greate tokē  
that god hache utterly reected them and  
 forsaken them from the which ignorance  
I pray god sauē vs / and from theyz igno-  
rance & blyndnes they come to that point  
that they wyll nat repente of theyz synnes  
nat leue them / but contynewe styl in all  
vnhappynes and myschye/ gyuyng them  
selues to all vnclemnes pollutinge them  
selues with all fylshynes/with visciable  
grevines with suche degrees and steppes  
goesch cuyl men to all wyckednes/impiete  
and ungracyousnes/by the whiche we may  
knowe in what stafe they be in that know  
nat god nor his worde/nor wyll nat folow  
goddes worde but them selfes in vaine of  
mynde ignorance of God and blyndnes  
of herc without repentaunce gyue them

3.g. scites

The fourt chapter.

felkes to all vnciennes.

2. The Apostle here wroteth yett wyfdom  
me in that he setteth the fautes of other  
before theyz face and make them abomyn-  
able in theyz syght and worthy to be re-  
proued and condencyd althought he myght  
haue layde to theyz charge and haue re-  
proued these Ephesians for evē that they  
seyng the fautes condemned in other  
muche more shulde shynke them worthy  
condempnacyon in them selfe that they  
coudemne in other.

3. Mache the gentylnes of saynt Paule  
in that he desyzed them when he myght  
haue commaunded the / and his wyfdom  
in that he affaecth them from synne vsed  
amonge them by the example of other / and  
wyll eth they shal nat folowe the vanite  
of theyz owne mynde / leaste they runne in  
darkenes and in obstatinate blyndnes euer  
desyryng to synne and contynewe in sinne  
and neuer to for;sake synne and vnciennes  
whiche is the moste perilous vice that can  
be / a sure sygne that all suche be viterlye  
reected of god and from his favoure for  
euermore of this place we may leerne that  
these that gyue the selfe to vanite of theyz  
mynde and carnall pleasure and wyll do  
what someruer carnall luste moueth them  
dothe

The fourth chapter.

both go fro one synne to another and ea-  
pe vp synne vpon synne / and at the laſt /  
they come to this poyn̄t that they wold  
nat forsake synne / nor be lorp̄ for it nor re-  
pent / but euer contynewe with vnſaciablie  
lufe and desprie to synne. Therfore folowe  
nat the vanite of your owne mynde / bus  
goddes worde. walke nat in ignorance  
but in the lyght of the gospeil that so cle-  
cely shyneth that you may walke surelye/  
and in the truetē.

¶ But ye haue nat so learned  
Chryste, yf so be it ye haue herde of  
hym, and are taught of hym, euē  
as the truetē is in Iesu. So then  
as concernyng the conuersacyon  
in tyme pastē laye frome you that  
olde man, whiche marreth hiſelfe  
throughe deceyuaſle lustes, but  
be ye renued in the ſpirite of yours  
mynde, and put on that newe man  
whiche is shapen after God in  
true ryghtuousnes and holynelle.  
¶ Before he shelweth in what vryces euill  
men dyd walke in / as in vanite of theyz  
myndes in ignorance & darkenes in blynd-

The chapter 102

nes of herc without all feare of god / with  
out soray for synne / or any repentaunee / but  
in luste and pleasure euer to contynue w[i]th  
synne . Nowe he sheweth that they haue  
nat leened Christ so / that they shulde wal-  
ke in sine but that they shulde forsake sine  
repente and synne no more / nor folowe no  
more theyr vanites / of mynde / or lustes / or  
vnclenes of body / nor other vnlawfull de-  
syres of the olde man / but that they shulde  
put of the olde man and put on the newe  
man and be renued w[i]th the sprite of god  
whiche moueth to all vertut / as / to fayre  
hope / charite / patience / meekenes / longfuer-  
tynge / b[ea]ute / concorde / peace / rightous-  
nes / equite / iustice / cleanes / and to all holie  
conuersacion of lyfe in all trueth .

2 Thys place sheweth / who hathe truly  
lerned Christe / surely all they whiche be  
taught of Christe to forsake synne / to mor-  
tyfye theyr carnall affections / and do put  
away synne and the olde man w[i]th all his  
carnal lustes and affections / and mortify  
the by the trueth / and walke in the trueth  
accordyng to the trueth / these that do so  
it is a sygne that they haue lerned Christe  
and put away the olde man w[i]th all dys  
concupisence and put on the newe man  
whiche is made after god by iustice and ha-  
lynes

The fourth chapter.

lynes of the whiche we maye leue that it  
is of God that synnes repente them of  
theyr olde euyll and nowe take a newe lyle  
and leade an holy conuersacyon.

3. The true knowlege of Christe/which  
is the truthe/moueth vs to forslake synne  
in the whiche we haue walked in tymes  
past for lacke of knowledgē and in that  
we haue obeyd our olde man and his con-  
cupiscence to muche/whiche bryngeth to  
death. Galatians.5. and Roma.8. The affec-  
cion of the fleshe is death. Therfore let vs  
put awaye the olde man with all hys car-  
nall desyred or lustes alway redy to synne  
and to swarue from the truthe of goddes  
worde/and brynge to death/and let vs be  
renued in the spypye and put on an newe  
man made after God in all iustice and ver-  
tie that moueth vs alwaye to vertue and  
goodnes. By the putting away of the olde  
man he understandeth the puttynge away  
of al sinne/as to put away vanite of minde  
darknes/ignorance of god vlynde obli-  
vacie of harte vnsorowfulnes for synne/  
vngaines and al other vices/and in their  
places to putte on vertues / and de-  
syre to folowe goddes worde/knowledgē  
of it/redynesse to apply hym selfe to do god-  
des wyll and pleasure in all truch and au-

The fourth chapster

justice / and suche doth appere to be reuenged  
by the spirite of god / whose olde lyfe in  
synne doth displease and a newe lyfe in vertue  
doth please / whose mynde is wyllyng  
and glad to knowe the trueth and to loue  
after the trueth of goddes worde in al vertue  
and goodnes.

¶ Wherfore put away lyenge  
and speake euery man the trueth  
vnto his neyghbour soz as muche as  
we are membris one of another.  
Be angrye , but synne nat , let nat  
the sonne go downe vpon youre  
wrathe / neyther gyue place to the  
backebpter / he that hath stolen /  
let hym steale no moze / but let hym  
laboure rather and do some good  
with ys handes that he may haue  
to gyue to him that nedeth.

¶ The Apostle here exhortethe men to  
put away certayne vices and to take  
in theyr places vertue. Fyrst he exhorteth  
men to put away lyenge / by lyeng he vnderstandeth all crachte sotteltye / falsed / deceypte in worde or in ded / by the whiche  
crafte men deceyved other that be symplic

The fourth chapter.

or suche as feare no crachte, gyle or falled/  
in bargapnynge/as in sellynge bynge or  
in other busynes of the woorlde necessarely  
to be vsed amonge men in the woorlde/  
and vnder lyenge may be conteyned delay-  
enge of matters to deceyue men/s to make  
them spende more monye for the expedy-  
tion of their matters. And in this is repro-  
ued lawres and all other that delaye mat-  
ters for luctre sake. Here is also reprooued  
at them that falslye accuse and sclaudens  
other/that go aboute to deceyue another  
by sayre speakynge/ goodly wordes or pro-  
myles when they intende to do nothyng  
Here is also reprooued all maner of flatter-  
y or dissemblynge. Pe all perciury in sellige  
of theyz wayre/whiche byce is so comonly  
vsid vnponyshed of god or of man/that in  
a maner it is counted a vertue/and he to  
be best setuaunte that can with most per-  
iurye and greateste swertyng deceipte bys  
chapman. But let suche repente and amende  
them selfes/for god wyll nat suffer vnpo-  
nyshed his holy name so to be taken in bat-  
ne/so vntreuerently to be brought for a te-  
stimony in a false matter and a dissembled  
purpose/ God wyl not suffer periurye un-  
ponyshed/but he wyl cyther punysh it here  
in this wold/or els in the wozlde to come

The fourth chapter.

or in both/in this worlde/ and also in the  
worlde to come. And in thy worlde suche  
perjured persons god punysheth ofte with  
corporall punyshementes/as with pouce-  
se sickenes/diseases/and with vnsayth-  
fulnes that they be leaste beleued/that he  
moste swerers/men were wonte to cry out  
of them that dyd eate egges butter/milk  
chesse/and other lyke white meate in lente  
season/and helde their peace at perurye/  
unreuerente takynge the name of God in  
ayne/and bryngynge it to be wylfull  
or recorde in a false matter/for the whiche  
god threateneth punyshemente Deutero.  
5. Haynge He that taketh the name of  
God in hayne shall nat be unpunyshed/at  
the breakynge of goddes lawe/we holde  
our peace/at the brekyng of mannes lawe  
we crye out/and call them loolers and he-  
relykes that eate white meate in lente sea-  
son/whiche is a lawfull thyng by goddes  
lawe/and maye lawfully be done/so it be  
nat done with contempne of the authore  
te and with offendicle of wayke persons/  
and agaynst their conscience/thynkyng  
that thyng vnlawefull/and yet eate it a-  
gynste consciencie/to take the name of  
god in hayne is alway vnlawfull/and for  
bydden by goddes lawe.

Also

The fourthe chapter.

2 Also the Apostle hat onely forbyddeth  
lyenge but he comanndeth that men shall  
speake the truthe/and that symply & plain-  
ly without all dissemblynge in wordes and  
in dedes/and to kepe the profitable truthe  
twardes all men alwaye as well in ber-  
gynnes as without byenge and sellynge  
choppynge or changynge . And here the  
Apostle teacheth that is the offyce of a  
saythfull preachers nat onely to reprove  
vrice vised amongst men/but also to shewe  
a medecyne for every vice /and to heale the  
vrice with his propre medecyne/¶ to set ver-  
tu in the place of synne/synne cleerly put  
alwaye.

3 This place reprooneth them that go  
aboute to deceyue theyz neyghboure by  
craft/falsed furelly or by any crafty mea-  
nes/and specially these that by symply &  
trusteth no falsed belieuyng that no man  
wolde deceyue them/yf they myght/but  
alacke for petie/that crafte/falsed/and per-  
iury/is suffred of rulers and Magistrates  
vnpunysshed/as they were nat forbyd of  
God/but at mannes pleasure and wylle/  
so synne vnpunysshed/is counted of synnes  
to be no synne/or small synne/ye peradue-  
ture a vertue worldely wylisme /and a  
good worldly polycye/¶ a sygne of a wyse  
felowe

### The fourthe chapter.

6. I tolde that wyl thysse so to vse crachte / &  
faulde is reckned to be charyte but howe  
sooneuer suche thysse before the worlde /  
they thysse nat before God almyghtye  
that forbydoeth suche thysse / and co-  
decapneth all suche thysse / pe leyners &  
brechers of his lawe.

4. He sheweth the cause why we shulde  
uat vse cralte or faulde one to deceyue ano-  
ther / the cause is that we be membris of  
one body / one membre doth nat deceyue a  
nothet nor wyl nat hurte another / but  
labouret for another / as the hande doth  
nat hurte the heade the legge or the fooie  
but wyl laboure for them and prouyde  
that they wante nothyng or that they be  
nat hurte / or any other wapes noocd / and  
wyl in no wyle deceyue them / so shulde we  
al do one to another / seynge we be mem-  
bris of Christes bodye / and one labouret in  
trueth for another without deceyte / crachte  
or faulde as membris doth.

5. Be angry but synne nat. The Apostle  
wolde we wulde nat be angry at ali / but  
ys so be it that we be angry / as we be men  
objicte to the infirmities of the fleshe / be  
moueth vs to pacysie and put awaye thys  
angrye / least it brust out in chidynge / brau-  
lynges / contentiousnes / sygnynges in bac-  
bytynge

The fourth chapter.

hytynge/or detraccon of other/or lett by  
angry nat pacfyed/it bryng so wordes/¶  
from wordes multyplied to syghtynge/¶  
so to murdre as of tymes we do se to come  
topasse. Therfore the Apostle wolde that  
we shulde pacify the ire/ & put away angry  
stirred vp by occasion or infirmitie of the  
flesche: clere awaie from our myndes/that  
no parte of yre or wrath shulde remayne  
in herte or mynde; or at the leaste it shulde  
nat remayne tyll sonne set/or go downe.  
Therefore he sayeth/let nat the sonne go  
downe vpon your wrath/ that is pacfy &  
put away anger and wrath as sone as can  
be/by the helpe of God and be reconcyled  
in loue with hym / with whome you were  
angry/ and desyre of hym no vengeaunce  
but leue all vengeaunce to God that wyl  
punyshe all malefactours that wyl nat re-  
pent. s . grue no place to the backbyter.  
He sheweth vby we shulde pacfy þ yre &  
anger of mynde/leaste the deuyl seynge yre  
and anger remanyng in mynde or harte/  
shulde spyre vp men to auenge them selfes  
or mone men to chydynge/brawlynge sygh-  
tyng and so to murdre/for the deuyl doth  
nat ceasse/but he goeth bespyke about as a  
campyng lyon searchyng whom he may  
devoure and kyll / he seasseth nat/but he  
dily

The fourtyneth chapter.

Diligently laboure to bryng men to the  
nall beathe/and to death both of body and  
soule/therfore pacifysse y<sup>e</sup> or wryghte/leaste  
ye bruste vp and bryng me eysle. To be  
angry some tymeis it is lawfull/as with  
synne and euyll doees that they maye re-  
syst from euyll doyngc/repent and amende  
ye nat to be angry with synne is vnlaw-  
full/and of tymes cherelshet euyl doees in  
theyr noughty doyngc and maketh them  
more bolde to contynewe in enplusesse/and  
so wynkyng al menes fautes is as it were  
approuynge of euyll doyngc.

7 He that hath stolen/let hym steale no  
more. He mowth men to sic therfe or ta-  
ken away other mennes goodes agapnysse  
the wyll of the mayster. Thereus be they  
nat onely that stcale/and robbie openly by  
hey wayes/or other wherfe taken away or  
ther mennes goodes/but also al they whi-  
che by craft/falsed/vsurp/might/power  
maystreshyppe take away other mannes  
goodes/the maysters of these goodes nat  
bonwynge/or elles/nat wyllyngc/and al-  
though all these be nat counted for theues  
before the worlde/noz be nat punyshed of  
the worlde for theues/pet before god they  
be theues/and shalbe punyshed and han-  
ged in hell if they do nat repente amende.

The

the fourth chapter.

Wherbe other that be theues before god  
all they that be idle and wyl nat laboure  
in their calling/but take the profyte and  
pleynge in idylnes sylynghe their delyves/  
Wherbe god wyl punysh as theues if they  
do nat repente and amende/for they be the  
ues before god although they be counted  
nat theues of the worlde but honest men  
in goddes seruantes alwaye occupied/in  
goddes seruice/when god perauerture us/  
ther knoweth them to be his seruantes/  
nor yet their seruice/to be his seruice/to  
his honoure and gloriye. Many liche bely  
beastes hath this realme founde and che-  
ryshed/and yet dorthe. And theues of thys  
wore be in every contrey/in every state of  
men whiche take the profyte dewe to them  
and do nat they deuyte agayne to them  
to whome they shulde. Therfore let euery  
one amende/and be no more theues before  
god/that they may scape punishment due  
for theues/and the wrath of god.

8 Let euery man laboure in his calling  
that he may haue to gyue to them that ne  
deth . Here is sheweth one cause why we  
shulde labour/that we might haue to helpe  
them that haue ned. But he sheweth nat  
bowe we shulde laboure/in what workes  
after what facion/he wylleth euery one to

The fourteynthe chapter.

workes in his ralynge & accordyng to his  
gyfes given him of god. Some to labour  
with hande / some with mynde and subdye  
or counsele or any other way occupie them  
selfes to the glorie of god and to the profi-  
tys of theyr next ghebours / all suche do le-  
boure. There is some that thynke no man  
doth labour but they that do occupie hande  
crastes or workes / but these do nat thynke  
well of workers / for they be called labou-  
ters that do workes to the glorie of god to  
the profyte of other whether it be by hāde  
fote / tonge / mynde / subdye / counsell / or any  
other wāyes in their callynge / for there is  
divers membris in the body / and to every  
one is gyuen his gyfes of god to the profit  
of other / and to goddes glorie. wherfore  
me thynke it is nat agaynst goddes lawe  
that prestes shulde labour with hande / spe-  
cially such as ca nat preche goddes wōrd  
or if they coulde preache / it is nat agaynst  
goddes commaundement to laboure with  
hande after the example of Paule whiche  
laboured with his handes to get necessa-  
ties for hym selfe & for other / least he shuld  
be paynfull to other / or be slander to the  
gospel lest any shulde thynke he preached  
for luctre sake / or for to get hym a lyuyng  
& therthen to wyne and byngē man to

Christ

### The fourthe chapter.

Churche and also that he wolde gyne other example to laboure and nat to be / idle for these causes & other paule laboured with his hante and vpp get his luyng for him selfe and for other / when he myght in helpe have taken it of them to whome he preacheyd / but of his gentylnes and for other causes aboue shewed he temptyd bys deuyls due to him / although a prest / ye a prestcher of goddes woorde maye laboure with his hante and temptte his deuyls dewe to him / yet y speciall labour of prestes shulde be to be exercised in the study of the scripture of god / whiche requireth al a mannes labour and diligence that they may haue lernyng / wherby they maye profyte other & shewe to the people on the sabbath daye / The study of the scripture is reqd of prestes 2. Timo. 4. rather then layeng or mislyngg vp of a popyshe payre of Mattyns or Ewyns long without edysyng .

9 we must laboure that we maye haue to gyue to them that haue nede / and nad onely to gette necessaries for our selfes / or to get vs a quyer or a pleasaunte lyfe / This place maketh agaynst them that say they wolde never laboure if they myght get their luyng other wares / and agaynst alle he that for sake laboure and gyue them selfe to

R.2, idylney

The fourth chapter.

¶ vñles / s wyl nat labour when they may  
labour to the glory of god & to the proprie  
of ordre. For what purpose and ende good  
workes are to be done it is shewen Epde.2  
where the Apostle saþeth. we are nat re  
ñfisched of workes / leste any shulde reioyke  
but by grace through sayth. There ys you  
please you may se my mynde.

¶ Let no fylthy communicacþon  
procede out of your mouth, but  
that whiche is good to edifye with  
all / when nede is / that it be graci  
ous to heare / and greue nat the ho  
ly spirite of God / wherwith ye are  
sealed unto the daye of redempti  
on let al bitternes and fearfulnes  
and wþath / and roȝyng and cursed  
speakyng be farre from you with  
all malyciuousnes / but be ye curte  
ous one to another, mercyfull and  
forȝyue one another even as god  
hathe forȝyen you in Christe .

¶ The apostle exhorteth men to see all  
uncleane spekyng and all fylthy commu  
nicacion / and wþlletth them to speake cleynly  
and

### The fourth chapter.

the honest wordes so the edyspenge of other  
in Christe/and nat to make saode the ho-  
ly goode whiche is greued at fylthy com-  
municacion and vncleane worches whiche  
be sygnes of a fylthy and vncleane herte  
for of abundaunce of harte the tonge spea-  
keth . The Apostle forbyddeth all fylthy  
communication or vncleane wordes in all  
companyes of men/as at dynner or soupre  
or any other bankettes/and in these wor-  
des he reprooueth mynstrels/gesters or ray-  
lers/that use fylthy or vncleane wordes/  
songes/raylyngt or gestynge to delyle the  
earcs of the hearers/with baudye songes  
or rebaldry wordes/ye the Apostle repro-  
ueith all them that haue pleasure in such  
vncleane wordes or songes/in the whiche  
many haue pleasure and can nat be myry  
without they haue a gester that can make  
 hym and all gestes myrye with fylthy wor-  
des: and vncleane communycation/with  
the whiche great incennes tables be furny-  
shed/and they: gestes made myrye & glade  
at the whiche greate men do laugh. So  
the brekyngc of goddes comandemente  
is counted a pastyme and a pleasure. But  
let all suche take heed/for it wyl be no pa-  
styme at the last day/when we shall make  
answere for euery idle worde . Math.12.

B.3.

Matthew

The fourtev chapter.

Muche more we shall make aunswere for  
euer y nosome wordes / and bnyproffable /  
þerfore let euer man restrayne his tonge  
from speakeyng of splechy wordes / and hys  
eates from heareyng of uncleane commu-  
nicacion / and from pleasure in the same /  
in this point we shall nat prouoke God to  
powre his vengeaunce vpon vs / norþer  
leare the reckenyng of the late day for  
noysome and unclene wordes / but let our  
comunication be to the glorie of god / & to  
the edyfeng of another.

2 Fylthy communicayon giveth the  
holie ghost gyuen to vs to be as a satenes  
of the heauenly inheritance promyzed to  
vs of god. ys we faythfully beleue & walke  
in goddes commaundementes / accordyng  
to his pleasure.

3 He exhorteth men also to put alwaye  
all btyternes/ye/ wrathe/malyce /enuye/  
hatred/raylyng/and cursed speakeyng one  
of another and all blasphemey agaynst god  
and al other vices with the affections and  
concupyscence of the flesche / and wylleth  
that we shulde put vertue in theyr places  
as getylnes/mckenies/mercifullnes & redy-  
nes one to forgyve another / & they myght  
þerpeyne of god mutuall mercy & forgyue-  
nes of theyr sinnes.

The

The fyfthe chapter.

**C**hapter the fyfthe  
to the Ephes  
ians.

**B**E YE the folow-  
ers therfore of God as  
deare chyldren. and /  
walke in loue euuen as  
Christe loued vs / and  
gaue hym selfe for vs an offeryng  
and lacylyce of a swete sauoure  
vnto god.

**I**n the ende of the Chapter that go-  
eth before he exhorteth vs to mutuall  
forguenes by the example of god the  
father. Now goeth he forwardes with the  
same exhortacion mouyng vs to be folow-  
ers / nat of this world / the fleshe or y<sup>e</sup> deuyll  
nat of sayntes departed but in these thyng-  
es that they were folowers of God / but  
that we shulde be folowers of God and to  
folowe his stedeppes. Thys place repro-  
ueth all them that wyll nat be folowers of  
god / but of them selfe / of they<sup>r</sup> awne mind

¶.4.

wyll

The fiftie chapter.

wyll and pleasurefolowers of the worlde  
of worldly honoures and pleasures / and  
gyue them selfe holy to the worlde / and to  
worldly factions and maneres / or wylle fol-  
lowe theyr sensual pleasures of theyr flesh  
the and the lustes or desyres of it . This pia-  
ce reprooueth all them that wyl nat folow  
God / nor his holy woorde / but wyl folowe  
them selfes / ther wyl workes / therowne  
good scales / or intentes / or workes inuen-  
ted of them selfe or of men / and leue the  
workes commaunded of God vndone / as  
many hathe done preferrynge pardons /  
pylegrymage / payntyng of stockes or ston-  
nes / aboute workes commaunded of God  
to be done . This place also reprooueth al  
them that wyl nat be folowers of God /  
but they wyl go before god or els wyl be  
felowes or cheemat with god . Some their  
is that go before god / that preferreth men  
before God / or mennes lawe mennes be-  
enes / tradicions / statutes / religiousnes / ce-  
remonies or other lyke ordinaunces inuen-  
ted by man preferrynge these thynges a-  
bove goddes lawe / or goddes commaun-  
demente / and wyl punysche muche more  
greuously the breakyng of mannes lawe /  
mannes tradition / a dum ceremonye bre-  
kyng or omitted / the brekyng of god-

des

The fyfte chapter.

des commaundementz/all suche do n̄t folow god/but go before god. There be some also/that wyl go equall with god and be checkmate with hym/whiche be they that make manes tradicions/lawes, or ceremoni-  
es inuened of man equall with goddes lawe/and thynke them selfe as wel boonde to kepe mannes traditions or ceremoni-  
es as goddes lawe/suche therē bath ben ma-  
ny in religion/and I feare therē is as yet  
that so thynke/that thynk it is deadly sine  
to omryte any part of mannes traditions  
ceremonies/or costomes vsed/this thynge  
maketh me so to beleue/because theyr is  
more punyshement for a tradition of man  
emptied them to breakyng of goddes com-  
maundementz/and mo: cryenge out of a  
mannes law broken: then for the brekinge  
of Goddes lawe/ and many that thynke  
mannes lawe byndereth as wel the consciē-  
ce/as Goddes lawe/and all one thynge to  
omryte the one as the other. All suche so-  
lowe nat god/but go cheke by cheke with  
god and make man equal with god. Also  
the Apostle here reproacheth and all the  
that wyl twyne to much on the ryght bad  
or lest hāde & nat folowe Christe straignt  
for the declynynge to nother hande.

¶ He wylleth that we shulde walke in  
K. s. loue

The sytle chapter.

Loue as dore beloued chilidren þt behouerþ  
chylđren to folowe their fader & to shewe  
their fader in maners/conditions & in all  
goodnes/and it is a shame for the sonne to  
þrynde from the vctice of his fader/in  
loue therfore it behouerþ vs to folowe our  
Fader of heauen/which of his great loue  
to vs/dyd gyue his onely sonne iorþ vs/ie  
þrynge vs to euangelycall saluacion/and  
also his sonne Christ Iesus dyo shewe the  
loue of his fader towardeþ vs which was  
obedyent to the wyl of his fader and wpl  
lyngly dyd suffer death to delþuet vs from  
death/hell/and eternall damnacyon/and  
brought lyfe to vs/And this same Christe  
did gyue hym selfe an oblation and a þat  
kefull sacrifice for vs to the Lorde/by the  
which one sacrifice he reconciles vs to the  
fader and make vs well beloued to hym/  
Here is allusion to the sacrifices of the olde  
lawe which pacified the pre or wrath of  
god as Noe pacified the wrath of god by  
an oblation or sacrifice offred vp to god  
Gene.8/And this sacrifice that Christ of  
fered vp to god was a full and a suffycient  
sacrifice to pacifie the wrath of God and  
to take awaie all the synnes of the worlde  
ones for euer/as saynte Paulc sheweth.  
Hebre.10/By one oblation he hathe made

them

The synte chapiter.

them perkyrie for euer that are sanctifyed.  
Therefore they offend that by oþre faci-  
ties then by Christe Jesus / go aboute to  
pacify the wrath of god / and to take away  
sinnes as by Malle ad Scala celu of the  
holyn ghost / of the syue woundes / of requie  
or otherlyke wayes or meanes / or by any  
worke of man to be done to swage the  
wrath of god to deserue the grace of God  
forgyuenes of synne and lyfe euerlastynge  
by the vertue of the worke in it selfe / for  
the which ende good workes are nat to be  
done / as I haue shewed before.

¶ : As for whordome and all vna-  
clennes or couetousnes / let it nat  
be named amongst you , as it be-  
commeth Hayntes. Heyther fyl-  
thynges / nor folyshe talkynge / ney-  
ther testynge / whiche are nat com-  
ly ) but rather gyuynge of thankes  
for be ye sure that no whiche mon-  
get or unclean person or couetous  
person ( whiche is a worshypper  
of Images ) hath inheritance in  
the kyngedome of Christe and of  
geb

The syste chapter.

**G**od. (Let no man deceyue you with many wordes) for by cause of these commeth the wrath of god vpon the chyldren of vnbeleue, be nat ye therfore companyong with the.

**C**he Apostle the whiche here certayne byces that christiane men shulde flee and eschewe. As whoredome/vnclennes/and covetousnes /whiche be byces nat to be named/muche lesse to be done amongst christiane/that shulde be sayntes and all holynesse in conuersation and lyuyng. The Apostle wolde haue bothe the names of these byces and the byces them selfe certynly abylyshed and put away/that no man shulde do them/nor yet so muche as name them ones for the vengeance of god doth come vpon all fornicatours/vnclennes/and covetousnes. Example in them that perisched in Noes floude/and at Sodome and Somorthe/and of other many of the Israelytes that perisched in the wyldernes for these synnes. Rume.25. The punishment of them may affraye all other from these vices/lest they be ponyshed as they were with the plague of god.

**2** He requireth of vs an holy conuersacion of lyfe/ as it becommeth sayntes.

**The fyfte chapter.**  
saydfull men in christe Iesu / whome is  
committid to be farr from all whoredos  
me / fornication / auoydrye or vncleunes in  
woorde or in dede . And here the Apostle re-  
procheth all them that hath great pleasure  
to talke and speake hem selfes of whore-  
dome / fornication / baudrye / or that delyc-  
teth to here otheys speake / talke or rayle bus-  
clynly and so to make the myry and ther  
gates to laugh at sylby and vnclean wor-  
des or songes / & it is gecarly to be lament-  
ed amōgest chrissten men / that suche lause  
displeaslyng god shulde please christen me  
and that the displeasure of god / shulde a  
laugher amōgest chrestyans . But these  
that haue pleasure in sylby communycat-  
ion and deliteth therin and wyll vse it or  
suffer it to be vsed where they maye let it /  
that they be whoremongers and vnclean  
in theyr hartes before God . Therfore pe-  
they wyl nat so be coulde before me / who-  
remongers or vncleane / and laughters at  
goddes displeasure / ye and auoyd the pla-  
ge and punyshement of god / let the leue al  
sylby commiccion / sylby dypng / amēde  
and do no more so / haue pleasure therin no  
more / suffer these byces in no other / repro-  
ue them / budye to amende your selfe and  
other that you maye auoyde the plague of  
god

### The fyfte chapter

god for these vices.

3. The Apostle wolde christianes shulde awyrd al vnicomely behauer both in word and in gesture that none shulde be prouoked to vniclean doynges by vnclean wodes or gestures by the whiche he reprooueth many vniclean souges/louers songes talked/that sounde and prouoke to vniclean loue or syke by pleasure of the bodye he reprooueth also vnicomely daunces vsed of wome/and all other indissolute gestures that becommyth nat. He reprooueth all folyshe speakyng/pidle talkyng/ and sayned fancies of the whiche commyth no profyte nor edysyng to y<sup>e</sup> auditours. Also he reprooueth all knauery in all scoldyng all taplyng/ al vnicomely gestyng and al vnicomely behauoure/that be nat to the gloriy of god/nor yet to the edysyng of the hearters nor to helpe to amende evyl doers/make them better to seke goddes gloriy/ and the profyte of other.

4. He dissuadeth christians from whorne vnicleenes / couetousnes/ and frome all vice that folowe of these/yn nat for loue of god/ yet for feare of punyshement that folowe these vices/that they shulde abyue from them/ He sayeth that no whoremonger/no fornicatours no vniclean persons

## The first chapter

sions/no conuous men shall haue the kyng  
domme of heauen. This payne sheteneed  
whiche without doubte wyl fall vpon the  
pe they do nat amende this payne sheweth  
hawke great synnes before god be fornicati-  
on/whoredome vniuenes/couetousnes  
vncouthly caplynge or geslynge for the  
whiche synnes men be excluded from the  
kyngedomme of Christ & of god/they must  
nedes be great synnes/that shis out from  
the kyngedomme of heauen/howe some eues  
they be esteemed of men in the worlde/greates  
or small.

The covetous man is called a wos-  
hyppe of Images or Idolles/for as the  
proualer do worshyppe ydolles for God/ &  
put hope and trusse in yddiles so dothe the  
covetousma worshyp richis for his God /  
making more of ryches/then of God lo-  
uyng ryches better then god/setting his  
harte and mynde more vpon ryches then  
upon god/pultyng trusse and confidence  
in ryches more then in the prouydance of  
god/recollynge hym selfe aboue other by  
reason of his ryches/substance/or goodes  
chath aboue other.

After that he had monyched them to  
ice bices/he byddeth them beware that  
they be not deceyved by vapue wordes/of  
the

### The fyfthe chapter.

þe whiche it aperteþ that therre was  
mō gest the Ep̄ches þas some me of corrupt  
myndes and iudgementes blynded. Whig  
synne and obdurated in the same. As pera  
tienture some desperate nouȝtige felow  
es be amonges vs (that thought whores  
dome/fornication/adultery /þyngþ spea  
kyng and uncomly racyng/vncomely  
gesture couetousnes/þe be no synnes/no  
no displeasure to god/ but fornication or le  
chery to be manched or propre to man/þy  
þyngþ racyng or gestyng to be good pasty  
me/and that God woldc nat be greacly  
displeased with such lytyll fautes/so they  
did exēuat and make lylle or no fautes  
þese crimes and synnes that God calld  
great fautes and abhominable sines be  
fore hym/and so cared notþyng for god  
des inhibition of these synnes but playid  
it awaþ/laughynge/mockynge and scor  
nyng at goddes commāndemente/that  
no man shulde do so/ or shynke fornication  
adulterye whordome/couetousnes/ to be  
no synnes before god bnt to knowe them  
for greate synnes for the whiche God  
threateneth so greuous pynghementes as  
expulsion frome heauen and that nouȝt  
shulde shynke these vices/ to be no synnes  
before God. The Apōstle sayeth that the  
vngi

The fiftie chapter.

comyng of god to come for iudicacion  
aduertise / whoredome / couerstoures / and  
incepcyng vyses above reborsed / be thys  
beneth paynes and punishmentes that none  
shulde haue pleasure any more in thys / that  
none shulde commynct them for feare of pu-  
nyshement / and that none shulde commynct  
these synnes / and thyuke to escape vnpun-  
yshed / or that god wyllyng at these  
fautes and suffer them vnpunyshed . And  
nat onely the vengeance of god wyl come  
vpon all them that commynct these fautes  
and vyses / but also vpon all them / that do  
consente or approue them any wayes / for  
lure vantage / profyle / pleasure / or / for fea-  
re of man / or that do knowe them to be vs-  
ed / and wyl nat correcce and reprove / and  
rudeye to amende them that in these dam-  
nable synnes offend god / s prouoke god  
to powre out his plages of punyshemente  
vpon these sinners and consenteris to them  
for doers and consenteris are worthy lyke  
paynes . Romia . i .

¶ Let vs learne here for what thynges  
commynct the wroth of god vpon disobedient  
chyldyn . Nat for egges eatynge vpon  
the frydai / for eatynge of fleshe vpon saint  
Laurence even / for breaking of Thomas  
Beckettes daye in Christenmalle / nat for

L . i .

eating

The viijte chapter.

Synginge whyte menys in lene / but for contum  
cation adulterye / whoredome / bunclewednes /  
couertoures / sylyp speakeynge / and folyshe  
speakeynge whiche ofteyn tymes be cause of  
noughlye maners / for by euyll speakeyngs  
the good is corrupted & made euyll by cum  
pany or cōyiuicacion of euyll .

¶ So somē tyme ye were darkenes / but nowe are ye lyghte in thi  
Loide , walke as the Chyldren of  
lyght , for the frute of the spirite is  
all maner of goodness and ryghteu-  
ousnes and truth , and p̄soure what  
is pleasyng vnto the Loide / and  
haue no felowshyppe with the un-  
fruitfull woxkes of darkenes , but  
rathet rebuke them , for it is shame  
euen to name those thynges , whi-  
che are done of the in secrete . But  
all thynges are manifest , when  
they are rebuked of the lyghte , for  
what soever is manifest , that same  
is lyght . Thereforo sayth he . A wa-  
ke thou that sleepest and stande up  
from

the selfe chapter.  
From the deade and Christe shall  
gyue the lyght.

¶ Of the vocation of men/nowe he ex-  
horteth them to holynes of lyfe/sayenge  
you were some tyme darkenes/nowe you  
be lyght in the lorde/and delyuered frome  
darkenes and from synne. walke therfore  
as it becometh children of lyght to walke  
in all goodnes/lustice equite/and trueli/  
whiche be fruytes of the spirite of god/the  
Apostle willeth alway that we shuld haue  
before our eyes/what we were/and what  
we are of oure selfe without the grace of  
God/that we are darkenes of the whiche  
no lyght dothe come but by the grace of  
God/we be made lyght in the Lorde and  
nat by our owne myrtes or deseruynges  
that we shulde bryng forth the workes of  
lyght to the glorie of god/and to the pro-  
lyte of other. Math. 5.

¶ He sheweth howe we shulde walke as  
chylde[n] of lyght/that is to bryng forth  
fruytes of the spirite/in all goodnes/lustice  
and trueli/seyng alway these thynges  
that may please god/bauyng no cōpart  
with workes of darkenes/but reprouyng  
them and the doers of culle that they may  
repent and amende.

The fyre chapter.

3. Wel therward that he is ashamed to com  
all there fautes that they secretly do thinke  
kyngē the to be no synne/ but afterwarde  
they be examined by the iugges/ therē be  
knownen to be synne/ and therē that haue  
done them are ashamed and repente & aby  
to refourme and amende them selues.

4. He moueth men to arise from sleepe  
and from sygne and from deadly workes  
by repentaunce and amende ment of lyfe  
and he promysyd that God wyl be more  
cyfull to all penitente persons and therē  
wyl amende theyz lyfe and syue a newe  
lyfe.

¶ Take heede therfore howe you  
walke circumspectely / nat as thi  
vnwyse/but as the wyse / and re-  
deme the tyme / for it is a mysteri-  
ble tyme/wherefore be nat ye vn-  
wyse, but vnderstante what the wyl  
of the Lorde is.

\* The Apostle monisheth us to take heede  
with whome they walke/ with whom they  
use company or be conuersaunt/ and that  
they walke circumspectely nat as vnwyse  
men/but as wypcmen/and as it becom-  
meth wyse men to do yf they wyl repre-  
sent

The fyfte chapter.

men luke that they reproue thinges wro  
thy to be reproued / and that in tyme and  
place / as becommeth wysmen to do / and  
as for there workes luke they be suche as  
please god / nat of mannes inuention / but  
ordained of god for vs to walke in.

2 Redempynge the tyme / that is watchyng  
all opportunitie of tyme to do good / to repro  
ue ignare in tyme and place conuenient / or  
giles amending tyme past / evyll spente  
anidelnes / in wyll workes omytting god  
nes workes / or in synnes and pleasures of  
the fleshe or in other evyll workes to the  
whiche moueth / the worde / the fleshe / and  
the noughtyng tyme / whiche moueth men  
to evyl.

3 For the dayes be evyll / the dayes cal  
led evyll / because of the malice of man whi  
che is done vpon daye / for the dayes are  
good for they are the creatures of god / and  
so are good.

4 Therfore be nat unwyse / but under  
stante what the wyll of the lord is . They  
are unwyse that do nat seke tyme & place  
to speake well and to do good / that seke  
more the glori of man then of god / that  
desyre to knowe the wyll of man more then  
of god . This place sheweth many to be fo  
des that thyuge them selfe wyse men / that

The lyfe chapter.

Be more diligent to knowe the law of men  
then of God/that be well learned in man-  
nes lawe and ignorant in goddes lawe/  
that be wysemen in manes lawe/ & idote  
fooles in goddes lawe. This place repro-  
ueth all them that be very diligent in the  
studye and knowledge of mannes lawe  
to knowe the wyll of man and howe they  
shulde come to ryches and goodes in the  
worlde/but to knowe the wyll of god/and  
his lawe they be nothing diligent/ye no  
desyrous of yt/it is well ys they be nat ad-  
uersaries to Goddes worlde/but all suche  
shewe them selues what they be/perhaue  
ture wylle men to the worlde but fooles be  
sore god men that loue more this present  
lyfe then the lyfe to come. This place shuld  
moue al lawyers and iudges to be deligent  
to knowe goddes lawe/least in there iud-  
gements they do iudge other wayes then  
goddes lawe wyll/by the whiche all man-  
nes lawe shulde be ruled/ & ys goddes lawe  
shulde be the rule of mannes lawe(as it is  
indeed)howe shall they rule well man-  
nes lawe that be ignorant in Goddes  
lawe. Hertlyg after my mynde there is no  
kyngge more to the hyndrance of God-  
des worlde or more to the destrucion of  
mens soules in this realme then that the id-  
ote

Wylle

## The fyfthe chapter.

blite and lawers and other that have rule  
over the people both in the spiritualitie  
and in the temporality be ignorant in god  
des lawe / in the whiche it becommeth the  
most cheifely to be learned / that they myght  
vnde all causes and matters accordinge  
to Goddes lawe / gentylmen and a greate  
part of lawyers be ignorant in Goddes  
lawe. And therfore seldomely they do looke  
goddes worde / or the true teachers of yt /  
and the laye people folowe the gentylmen  
or rulers. As touchyng the spypcualtrye  
vnder the Byshoppes / rulers be lawyers  
brought vp in the Byshop of Romes law  
and for the moste parte suche men that be  
ignorauant in goddes worde be Chauncel-  
lours / Comysaries / Officials / whiche ofty-  
mes do hate Goddes worde and the true  
preachers of it / and fauouereth as muche  
as they darre the byshop of Romes lawes  
and his wales. It is a very seldom thing  
to haue a lowyer a Chancellour / a Com-  
missary / a Preacher of Goddes worde / a  
lester forth of it / howe by the that be igno-  
raunte it hathe ben hyndred and letted  
we haue exerience enoughe. I pray God  
that all Byshoppes with all there offyce  
vnder them may be true fauoures of god  
des worde / and crnestly set forwarde and

The lyfte chapter.

moue and exhorte al men to goddes word  
and to lyue after yt that God may more &  
more be glosched of all men.

A N D be nat dronken with  
wyne wherin is excesse, but be ful  
of the spyghte /and talke amonge  
your selfes of psalmes and hym-  
nes and lyytaluall songes / syn-  
gynge and makyng melodye vnto  
the Lord in yourt hertes / giv-  
ynge thankes alwaye / to all  
thynges / vnto God the fader in  
the name of our Lord Jesu Christ  
submyttinge your selfes one to an-  
other in the feare of god.

\* The Apostle here forbeddeth dronkennes  
as a cause of fornicacion or adultery / he ma-  
nyseth to be ware of drynkyng wyne whi-  
ch provoketh to adultery or fornication.  
In these wordes he forbeddeth also al ex-  
cesse and riot in eatyng and drynkyng or  
other bankeynge of the whiche cometh  
many inconueniences and greate diuersi-  
ties both to the body and soule / of vncseasona-  
ble drynkyng or riotyng we se dayre-  
great

The fiftie chapter.

greate sythenes to come to the bodey / as  
the goute/droppe/palsty / & other diseases  
many of the bodey. Also dronkennes/adul-  
terye/sorrication/ chydryng/fyghtyng man  
daulter dothe come of greate drynkyng  
whiche be destrukyon and deathe of the  
soule. The Apostle here nat onely sorbyd  
with synne and vycce/but also he sorbyd  
with the occasion and cause of them.

¶ Dronkennes oughte to be eschewed  
for many causes that commeth of it / than  
byngeth men to deathe of tymes bothe of  
the body and of the soule it depruyeth men  
of wylte wisedome and reason and maketh  
them worse then a brute beaste / yee then  
aswynt bat walters ouer and ouer in the  
myre. Dronkennes it causeth many deseas-  
ses in the body / it bringeth with idelnes  
chydryng/braulynge/fyghtyng/murder/  
ye what myschefis both it narbyng with  
it/death/both to body & soule. It is ther-  
fore to be aborded of all men.

¶ He hat onely reproach vycce but he  
heweth vertue to be taken in the place of  
vycce/as here he reproacheth dronkennes / &  
wyllith men to be fulkyld with the holy  
ghoste and to synge in their heretis spirit-  
ual psalmes and hymnes/gryning tha-  
kes to god alwayes for his benefites these

### The syste chapter.

Spirituall psalmes and Hymnes be les-  
sath for the fruytes of dronkennes . And  
in this me thinke the Apostle willeth that  
lay men and lay women shulde syng sp-  
irituall psalmes and Hymnes as preces  
and spirituall men / and gyue thankes to  
god for all his benefyces gyuen to them /  
and in this he sheweth playnely that it is  
laweful for laye men and laye womyn to  
reade the holy scriptures / to haue them by  
hart / that they may talke of them / speke  
of them to theyz edysfeng / and syng sp-  
irituall psalmes and Hymnes gyuyng  
thankes to the lorde / howe shulde they  
syng spirituall psalmes and Hymnes  
excepte that they knewe them before / and  
had redde them or lerned them . This pla-  
ce evidently sheweth that it is lawfull for  
laymen and lay womē to rede the scriptu-  
res of god , to talke of them to goddes glo-  
ry and to theyz edysfenge . The Apostle  
writte nat heare speake onelye to myny-  
sters in the Churche / but to all men / to  
whome he forbyddeth dronkennes and hi-  
fruytes / and for them the holy goostie and  
his fruytes to be receyued with spirituall  
thankes psalmes and Hymnes glorify-  
ng god alwaye .

4. *That every man shall be  
obedi-*

The syste chapter.

mediet owe to another in his state and degree and that in the feare of God / that none shulde contemne another thynkyng hym selfe better then other / but every one humyle hym vnder other / and thynke hym selfe worse in his owne syght / and in thynges he reprogeth proude hartes and stomakes and moueth euery one to mekenes and lowlynnes in them selfe.

¶ Let the women submytte them selfe vnto their husbandes as vnto the Lord / for the husbande is the wyues heade, euen as Chyoste also is the heade of the congregacion / and he is the sauoure of hys bodye. Therfore as the congregacion is in subiection to Chyoste / by likewyse let the wyues be in subiection to their husbandes in all thinges.

Before the Apostle hathe uniuersally taught euery man. Nowe he commoth to pccicular persons as to the wylle and ryghte of the husbande he sheweth ther duetye one to y<sup>e</sup> other. But before I wyl shewe of their dueties. I thynke it expedient some thinges to ens

### The fyfte chapter.

To entreate of matrymonye by the whiche  
the man and the wylfe be ioyned to gþeþer  
and the one bounde to the other by the law  
of god / and that with suche knoutes as can  
not be losed with out the breakage of  
goddes law and displeasure of god / except  
it be for such causes as by the scriptures  
may lowse the bounde of matrymony / as  
adulterie whiche be a cause of deuorce / as  
saþeth Christ. Matb.5. Fþrst it is to be  
þelwed for what causes Matrimony was  
instituted and ordynated of god. One cause  
was that mankynde shulde be multiplid  
to the honour and glory of god by a lawe-  
full meanes bytwene man and woman /  
þis mene was by matrymony ordynated of  
god / as appeteth. Genue.1. where it is wri-  
ten / that after god made man to his sym-  
ilitude / he created þe male and the female /  
blessed them and sayd / geode / and be mul-  
tiplid and fyll the erthe / and this was  
one of the cheise causes of matrymony .  
Another cause was to auoyde adulterie /  
fornication / and that matrymony shulde  
be a lawefull remedye agaynste adulterie  
forboden in the generall comauyndement  
þou shalte nat comys adulterie. Exo.20.  
This cause saynt þaule the wþeb.1. Corin.  
7. Mayeng let every man haue his wylfe to  
auoyd

**The thirte chaptire.**

A meny fornication / & every woman hangeth  
by her husbande. Aduosity of the herte is  
as well forboden / as adultery in outwarde  
deede or acte / so a meny of adul-  
terie both of the harte & of outwarde actes /  
and for a remedy lawfull for the same it is  
comauanded that they shall marye & take a  
wyfe / that haue nat the gyse of chastite  
and of continence. The thyrd cause of mo-  
temony is that charite might more be en-  
larged and amonge straungers more di-  
lated and scattered / & that these that were  
straungers shulde be more coupled togy-  
ther by charite / as the frendes of the wyfe  
and the husbande by affinitie more ioyned  
together in loue and charite / and for that  
cause it doth appere that certaine degrees  
of knyng was forboden to mary togidher  
amongest whom was loue all redy optey-  
ned / & comauanded that mariage shulde  
be out of certayne degrees of kynne / to  
make more loue and to dyplate charite as  
appereþ. Leui. 18. and .10. And also this  
thing appereþ in that / that there is more  
loue comauanded to be betwene the man &  
the wyfe / then betwene the chyldyn and  
the fader. As it is wryten. Gene. 2. and  
Exode. 18 / For this saith god les them  
to take his fader and mother / & cleave to  
his

### The fyfte chapter.

A wyfe/and they shalbe two in one fleshe  
To these mayc be addid many other caues  
of matrimony/that the wyfe shulde be  
as an helper to the husbande/ and the hus-  
bande to the wyfe/that they shulde laboure  
logyther to prouyde necessaries for them/  
and their housholde/to bryng up theyr  
chyldren vertuously in loue and dreade of  
god/and in other holsome doctrine or cratz  
for these & diuerser other cause that mayg  
be gathered of scripture was Matrimo-  
ny ordynated of god/and nat of man. Ther-  
fore he that speakeþ agaynst Matrimo-  
ny/or condemneth it as an evill thyng/he  
speakeþ agaynst goddes ordinaunce/and  
condemneth that/that God hym selfe or-  
dynated.

2. Nowe I wyl speake sumthynge of the  
duety bytweene the man & the wyfe/whose  
duties Haynec Paule here declarereth.  
Fyrste the dutie of the wyfe to wardes her  
husbāde he sheweth. He sayth it is the due  
tyme of the wyfe to be obedient to her hus-  
bāde in all lawfull and honest thynges/  
and to be redy and diligent at his lawfull  
comauyment/and in no wyfe disobedient  
to hym and his lawfull comauyments/  
nether in word nor yet in dede/nor in any  
behauour/nether in mynde nor thought  
disobedient

### The fyfte chapter:

disobedient to hyr husbande. And here is  
approued all women that be disobedient  
to theyr husbands/ and wyl nat obey the  
but wyl haue theyr husbands obedient  
to them / eþer for the nobylte of theyr  
hooke they come of/or clis for theyr riches  
or for proundnes of harte and mynde that  
they wyl haue the rule and domynyon o-  
uer theyr husbands/ contrary to goddes  
ordynaunce. And here peraumenture some  
women wyl aske/why shulde the women  
be more obedient to the man/then the ma-  
to the wyfe. To this I make aunswere to  
say that the wyfe shulde be obedient to hyr  
husbande for many causes/ þat the hus-  
bande to the wyfe. The fyfth & cheif cause  
is/for the ordynaunce of god whiche hath  
ordianated that the wyfe shulde be obedient  
to hyr husbande in all thynges lawefull.  
Eph. 5. And they that rely st the ordynaunce  
of God they brynge iudgemente to them  
self. Roma. 13. wherfore it is no lytle fau  
the wyfe to be disobedient to hyr husbande  
or to despise the rule/domynyon/or maiestry  
over hyr husbande althoughe hyr husbande  
wold suffer it/for she that so doþ/she doþ  
relyste the ordynaunce of god/ and taketh  
to hyr selfe dampnation. Therfore let wo-  
men beware they be nat disobedient to their  
husbands

**THE TERTIE CHAPTER.**

Widowes/nes desyre to be mayntayned  
them/for in so doyng they bring indige-  
nent & damnation to them self/ althougn  
that faute is counted but a litle faute/ be-  
tow men/ yet before god it is a greate faute  
and it muste nedes be a greate faute/ for  
the whiche iudgement and dānation both  
follow. The seconde cause why shal  
men shulde be obedience to men/ is for the  
transgessyon of Eve/ whiche was pump-  
shed and al hym postcrise after hym/ that is  
to saye all wemen/ that they shulde be in  
subiection to men and the wyse in obedie-  
nce to the husban/ for Eves transgess-  
yon/whiche Payne remayneth ayll in we-  
men/ shall do to her ruer/in a sygne of Eves  
transgessyon as a Payne for synne.

The thyrde cause is/ for the infirmitie of  
wemen/whiche for the moste partie be nat  
so wyse/wytte/constante/sobre/dyscreet/  
pacient/sad/well reasoned/ stronge in be-  
dy and for other suche lyke infirmities of  
wemen/whiche be folyshe/ lyght/vncon-  
stant/hasty angry/badlynges/full of woes/  
des/lyght/of condicions/mutable/vncl-  
ued/s other such like infirmities which for  
the moste partie be more in wemen then in  
men. Therfore it becommeth the wemen  
to be obedient to men and be ruled by me/

3. **Item** of wifelye wylfulnes lecynunge / to  
gentilnes / labours / sobernes / and other good  
qualites / whiche for the moste parte be  
more in men then i wene / for these and oþ  
þose causes it bocommeth the wyfe to be oþ  
bedient to hys husbande / so for a decess of  
herselfe had amonkest men.

4. **Item** sheweth howe the wyfe shulde be  
obediente to hys husbande / even as to the  
lorde for the wifes seruyng theri husbande  
is in all harty obedience with reverencē / to  
serue the lord god / and do goddes seruyces  
goddes comandemente / and they please  
god so boþyng / and no seruyce of the wyfe  
to god es please god better / then when she  
obeys hys husbande lowly in harte / wyl  
mynde / worde and i dcde / in all lawfull  
þinges / Therfore let the wyfe be obediente  
to hys husbande nat onely in outward  
þynges but also in all inwardre þynges  
as in wyl / in mynde / in harte / in thoughts  
and without all murmur / Shewe hys wyl  
lynge and glad obediencē to hys husbande  
as the wyl & comandement of god is.

4. **Item** for the man is the heade of the womeþ.  
Here be sheweth a cause why the womeþ  
man shulde obeye the man / for the man is  
the head of the woman / it bocommeth every  
one to be obedient to his heade / saying the

M. I. man

**Wh syfle chapter.**

men is the heade of the woman and becomes  
merch the woman to be obedient to the man  
as to hym heade / the man is called the heade  
of the woman / for as out of the head doth  
come all necessaries thynge to leade and  
everyshe other partys of the bodye wher-  
by they lyue / so it perteyneth to the man  
to prouide all necessaries for the woman  
that she maye lyue / the heade hath nat cu-  
le over the other partes that it shulde vse  
any tyrannye or cruelties ouer the other pa-  
tes. So the man is the heade ouer the wo-  
man / nat that he shulde vse tyrannye or cru-  
elties ouer the woman or vse the woman  
as they lyseth other wayes then beconmeth  
or after an vngodly facyon or maner / but  
that he shulde prouide all necessaries for  
the woman / defende hym / kepe hym / and  
lauue hym.

5 As the congregacion is in subiectyon  
to Christ / lykewylse let the wyues be in  
subiectyon to their husbandes in all thynges.  
The wyues must be obedient to their  
husbandes as the congregacion is to Christ.  
The congregacion onely cleauet to Christ  
and to none other / onely louerh Christes  
hearte / Christe and serueth Christe / and  
studyeth to please Christe. So muste the  
wyfe onely cleauet to hym husbande / be ob-  
edient

**The XII Chapter.**

Spentid byz husbande serue byz husbande  
pleasibyz husbande and kepe byz selfe so  
byz husbandes to no mo. This place repro-  
geth all those that be disobedient to their  
husbandes/do nat serue theyz husbandes  
willyngely and gladly/do nat loue theyz  
husbandes/but other better then them/or  
as well as them. that be complayners of  
their husbandes /nor kepe them onely to  
theyz husbandes/but wyll haue other be-  
sydes theyz husbande. All suche the Apo-  
stle here reproacheth and willerth they shuld  
amende.

**¶** Ye husbandes loue your wy-  
ues/euen as Chylde loued the con-  
gregation/and gyue hym selfe fo-  
yt/to sanctyfye it, and cleansed it in  
the fontyane of water by the word  
to make it vnto hym selfe a glorio-  
ous congregacion, hauing no spot  
nor wryngle,nor any suche thyng  
but that it shulde be holy, and with-  
out blamie.

**¶** : Nowe he sheweth the dutyc of the  
husbande to his wyfe/whose dutyc is nat  
to hayte to contemne or despise his wyfe/

xxviij. chapter.

but to lond byssas, þisowne flesche and as  
þis selfe to make of hym/and cheþþe hym/  
keþe hym honstly and se that he want no  
thyng necessary. The Apostle prescriþeth  
a facion or a fourme howe the man shulde  
loue his wiffe/euen as Chalde hath loued  
his Churche/for the whiche willingly  
he dyd dye/that he myght purȝe/make  
reue/and sanctifye it to hym self/þe make  
it a glorious & an holy Churche/without  
all spot or wyrk and without all taint  
or blame. So ought the man to loue his  
wiffe euen as him selfe/and so with loue to  
embrase hym/that he wolde gladly dye/þt  
necessite so shulde constrapue hym for hym  
sake rather then he wolde suffer hym to per-  
rythe/he wolde put his lyfe in all desperacie  
and peccati. And if he shall at any tyme per-  
ceþue his wiffe wyrked/spoted/or with  
any byces poluted with syckenies dyseales  
or any other wayes troubled with byce/  
syne/or syckenies/That then he shulde not  
set at lytie or contemne his wiffe/þe to  
be ryd of hym/and dyuorsid from hym/but  
he shulde then seke all wayes and meanes  
for remedy for hym/þt he be diseased with  
syckenesse/se that he lacke noþyng necessary  
for hym/that he is able eyther by  
labour or goodes to get for hym/þt rþouȝte  
remedies

## Theryle therale.

remedies that maybe gotten by mannes  
helpe/conforte byr in wordes and dedes /  
and say the shall lache nothyng that may  
do byr good as longe as you haue one pe-  
ny/or may get byr your labour/ylle be a-  
ged/wrinkled or nat faire/lye is nat to be  
despised for hit age wrinckles or foulness/  
but to be made ofand therylched/because  
he is your wyse gyuen to you of God / to  
be loued euer as you do loue your owne bo-  
dye/bc he ronge or aged/wrynkled or bn  
wrynkled/faire or foul/good or badde. No  
man despyseth his owne body/be yt never  
so deformed/aged/wrynkled/foule/fat/  
wayke syckly or any other wapes de seased  
so man maye nat dispysc his wyse for byr  
infirmitieis or diseasies/but stidy to reme-  
dye them yf it be possible/yf thy wyse be e-  
uyll/euyll tonged/spotted with synne and  
noughty syuyng other wycs then god-  
des lawe wylit is the deute of the hus-  
bande to correcte resourme and amende  
his wyse by all wapes and meanes that is  
possible/yn nat to contene hit for hit noug-  
tines/to forsake byr and leue byr and take  
another/to vpb;ad byr of byr nougtnies  
to blase abrode byr synnes & byces/to byr  
and his rebuke and shame/but to couer &  
hyde byr synnes and fautes as muche as

The spisit chapter

Shall lyfe in hym to studye howe aby what  
meanes he maye amende hym and make of  
an euill woman a good woman whiche  
thyng may be by gentle exhortation / con-  
sell and dissuasion from synne / for nat for  
loue of god / yet for shame rebuke and can-  
fusyon of the worlde / for scarfe of punyssh-  
mente of god eyther in this worlde or at  
leaste in the worlde to come / or else in both.  
So it is the offyce of the husbande yf he  
haue an euyll wylle / to studye by his wyle  
dome to make hym good / to correcte hym  
fautes to remedye them / and to make hym  
holy and vertuous as Christ purged his  
churche spotted and polluted with synne.  
And made it holy and faultles in his syght  
¶ Here is shewyd howe Christ hath pur-  
ged his Churche truly in the fountayne  
of water by his worde althoughe god of  
his mere mercy and goodnes / without all  
mennes deserkes or merites / onely for Chri-  
stes sake hath washed and purged man  
frome synne / yet he vseth a meane by the  
whiche he clenseth men frome sinne / which  
is by baptyme in water by the worde of  
god / and so in baptyme is our sinnes take  
awaye / and we frome synnes purged / cle-  
ned and regenerated in a new man / to lyue  
an holy lyfe accordançe to the spirite and  
wyl

### The synte chapter.

Synteth god naturall water that washe  
the stome out synnes / but Christ by vys  
worden oueris spittie gauen to vs in bap-  
tyme that wacheth awaþ ouer synnes that  
wechage of Adam by caenall namee.

In chanc the Lookle saþ that Christ  
had sanctified his Church in the fountayn  
of water by the word / he sheweth playne  
ly that baptyme is a mene whereby Christ  
taketh awaþ ouer all synnes maketh all  
them that be baptysed in the name of  
the Father / the Sonne / and the Holy Ghost  
accordynge to Christes institution. Mat. 28  
to be cleasred stome all synne of Adam  
and if they be of age or they be baptysed  
throughesafte in the promyse of God by  
his word takynge upon them baptyme as  
was many in the Apostles tyme / at the  
preachynge of the Apostles were conuer-  
ted from theyr synnes believed in Christ  
and were christened / and so deliuered from  
theyr synnes and were sauad.

This place of sante Paul maketh agains  
the Anabaptystes that wolde nat haue  
chylldren to be christened / which ys a det-  
nylyshe and adammable heresye worthy  
great punishment. yt we be christen men  
but oþre is to bryng every man as much  
as in us is to Christe / & that synners may

### The hyste chapter.

be cleasened from theyr synne and be safed.  
Chyldren be borne in synne and shall be  
damned ys they be nat cleasened from theyr  
synne althoough god do pouurge vs from  
synne onely yet he wleth meanes wherby  
he taketh and wassheth away our synnes  
that meanes saþeth saynt þaule hereis  
by the fountayn of water in the world of  
god by the whiche meanes churche puts  
geth his churche and his Congregation  
Chyldren are of the Churche or Congre  
gation of god wherfore chyldren must  
meddes be christened / or elles they nte nat  
purged of theyr synnes / nor shall nat be sa  
ued without baptyme whiche is the mea  
ne to purge and wasshe them frome theyr  
synnes. And therfore baptyme is conuied  
of saynt þaule to Tyl. 3. the fountayn  
of regeneration and renbyng of the holy  
ghoste whiche god hathe powred vpon vs  
abondantly by Iesus Christ our saviour.  
This saynge of saynt þaule proneth that  
chyldren of necessytie must be christened  
or elles they can nat be pourged of theyr  
synnes / nor yet sauyd by Christ and come  
to lyfe euerlastynge . wherfore the An  
abaptistes that wolde nat haue chyldren to  
be christened / they shewe them selfes that  
they wolde nat haue chyldren to be pur  
ged

### The fyfte chapter.

go from thare tyme and be sauad /ys they  
wolde haue chyldren sauad /they wold nat  
lente to them the meanes wherby Chyld  
gerte his chyldre from synnes and  
fawthen /which is by baptyme as here ap-  
prenteth

Secondly /ys may be prouyd by many place  
des of the holy scripture that chyldren must  
notes be chystened /o/ elles they can nat  
be sauad /except god of his absolute powre  
do sauad them. Beside's these place of paul  
alredy brought whiche hath euydently  
prouyd that chyldren must notes be chrys-  
tened /it also proueth saynte Iohan.3.  
saynge / Excepte a man be borne agayne  
of the holy ghost and of water /he can nat  
enter into the kyngdomme of heauen. To be  
borne againe of the holy ghost and of wa-  
ter /it is to be christened /as Paul sheweth  
to Titu.3. where as baptyme is called the  
fountaine of regeneration and of renuyng  
of the holy ghost. Chyldren therfore must  
be christened /ys they shal entre into the  
kyngedomme of heauen /and be partakers  
of kynde celestial. The chyldre reason to pro-  
ue this same thyng as there was none  
sauad in the tymc of Noe's floode /that was  
out of the shyppe of Noe /but onely thosse  
that were within the shyppe so in our tymc

## The fyfthe chapter.

mones sau'd with our baptyme / this sye  
miltude saith S. Peter. 1. Pe. 3. Therefor  
chylde[n] of they shall be sau'd must be bap-  
tised.  
The fourth reason / what was the see and  
the cloude to the israelites when Moyses  
was ther[er] captayne and passed through  
the reade see / the same thyng to vs nowe  
is baptyme / as sayeth Paule. 1. Corin. 10.  
Thys was a figure of our baptisme / but  
none of the israelites was sau'd that dyd  
not goo throughte the reade see and entred  
the cloude with Moyses / so shall none be  
sau'd nowe / that haue nat ben christened /  
it pertaineth therfore to the saluacion of  
chylde[n] that they shalbe christened.  
The fyfte reason he that hath nat the sp[irit]e  
of god he is nat of god / nor of Christe  
Romani. 8. Chylde[n] haue the sp[irit]e of  
Christe / y[et] they be of Christ and haue sa-  
ued / the sp[irit]e of Christe / and christe hym  
selfe they receyue by baptyme / wytnesсыng  
saynte Paule. Galat. 3. where he sayethe  
who soever are chystened they haue put  
on Christe fyrst he sayeth / ye that are chis-  
tened / and then ye haue put on chrys[to]p[her]  
so that christeneng goeth before the putting  
on of christe / chylde[n] therfore before they  
receyue Christe they muste be christened.

### The sytē chapter.

¶ The sytē reason. Thys þat wyl nat be  
obedient to the ordinaunces of God shalbe  
damned. Roma.13. Christe hathe ordina-  
ted that all people and reasonable creatures  
shalbe christened. Math.28. Matt.16.  
Chyldren are people and resonable crea-  
tures. wherfore it foloweth that chyldren  
must be christened or elles they shall be  
damned i hel for euermore. But that chil-  
dren shall nat be dñned, it appereþ. Matt.  
19. where Christe reproacheth his discipiles  
that wolden nat suffer chyldren to come to  
hym where he sayeth to his dysciples / let  
nat these chyldren to come to me / he toke  
these chyldren in his armes and layde bys-  
dande vpon theyz headeſ and blessed the  
and sayde / oſ ſuiche is the kyngedome of  
god. Here is tokens that god loued theſe  
chyldren / that they please hym / & that they  
had fayth / for with out fayth no man can  
please god. Hebr.12.

¶ The ſeventh reason. Circumciſion in  
the olde law was a neceſſary ordinaunce w̄  
out þe whiche no maſculine was ſaued  
Gene.17. baptyme for vs in the newe law  
recounted in the ſteade of circumciſion / &  
as no man chylde was ſaued without cir-  
cumciſion / ſo none amongeſt vs ſhall be ſaued  
with out baptyme. Chyldren therefore  
must

The sytthe chapter.

that of necessarie be christened/the daye  
comme to vs in the lawe is in the Aede of  
circumcision/it appeareth in manye pla-  
ces of scripture/as Philippe.3.where S.  
Paul saythe: that we are circumision/  
whiche worshyp god in the sprete. This cir-  
cumision is that ouerward sygne/ whereby  
we shewe our selues to all the worlde that  
we be seruauntes of god/and that we wyll  
serue none other but god and Christ Je-  
sus/whose bagge and name we haue/and  
promysed in baptyme onely to serue  
 hym.

The eyght reason. No man can be par-  
taker of Christes resurreccyon/ascension/  
and glory/except he dye with Christ and  
be buryed with him/and ryse with Christ.  
we can not dye with Christ except we be  
first christened in Christ/as sayth S. Paul  
Roma.6. Do you not knowe that  
all we that are christened in Christ Je-  
sus/that in his deathe we are christened/  
buryed with Christ by baptyme in to  
death/that we myght aryse with Christ/  
and be partakers of his glory. Marke the  
orde of Haynte Paule/and then se howe  
it foloweth consequently/that we muste  
christened of necessarie/yl we wyll be par-  
takers of his glorie and kyngdome.

Ete

### The fyfte chapter.

Thenynch reason. The Apostles chid  
Denyd hole householde / as Paule chid  
ned Lydia a sellic of purple and byz hole  
householde. Actu. 18. He christened Christ  
pum an hyc ruler of the Synagoge / with  
his hole householde. Actu. 19. and Steph  
Dousleholde. 1. Coz. 1. It is very lyke that  
amonges these hole householde he chis  
tened chyldren / sevynge chyldren be of the  
householde. The Apostles with all the  
wardes instructions and outward signes  
dyd bryng men to Christe / as moche as  
laye in them / and wolde that euerye man  
wulde knowe them that were the seruaun  
tes of God / and that seruauntes wulde be  
made certayne / that they were the ser  
uauntes of Christe by some outwarde too  
ken / whiche was by baptysme. And ther  
fore the Apostles baptysed all them that  
wolde become the seruauntes of Christe /  
and beleue in Christe / and take Christe for  
they Lorde and Mayster / whose out  
wardes bagge was baptysme as apperely  
by Maynt Paule. Ephe. 4. where he mo  
neth men to unite by reason of baptysme  
sayenge: One god / one fayth / one baptysme  
one Lorde god and father of all that woul  
beth all in all.

The tenuish reason. The troubl of god  
des

### The fyfthe chapter.

These wordes / and the true vse of them haue  
be alwaies in his churche / and in the tōs  
gregacion of god / that chyldren shulde be  
christened / haue euer ben vſed in Christes  
churche sence Christes tyme / tyl tylle these Anab  
aptystes dyd come / wherfore these Anab  
aptystes denyenge baptysme to chyldren  
greatly are to be blamed / seyng ther be so  
many scriptures that proueth euydente  
ly that chyldren must be christened / as I  
haue here shewed by some scripture / and  
no places maye be brought for the p̄tē  
pose to prouethe baptysme of chyldren.

Nowe I wyl b̄yngē in the reasons of  
the Anabaptystes / that they b̄yngē for  
theyr purpose / and howe howe weake and  
vnder reasones they be / & how farre disa  
greynge from the scriptures / that no man  
shulde be ouer come and broughte i an er  
rouce or heresye by such reasones / that be of  
no weightynes and without scripture / ye  
contrary to holy scripture. They say that  
these that shalbe christened must fyſke be  
leue / and then be christened. And byrore they  
saye can not beleue / for sayth is gotten by  
hearynge / and hearynge by the worde of  
god. No chyldren can not haue sayth / sayng  
these Anabaptystes / wherfore they say that  
chyldren shulde not be christened. Loþys  
sealon

### The syke chapter

Item I answeire and saye / that chyldren  
mewe haue sayth / althoughe they haue it  
not by hearynge / yet they haue sayth by  
infusion of the holy ghost as the holy pro-  
phetes hadde / and many dolp men in the  
olde lawe had / Also sayth ys the gyfte of  
God & the worke of the holy ghost . whi  
hulde let God to gyue his gystes where  
he wylle seynge sayth isthe gyft of God .  
Ephc. 4. 13. philip. 1. He maye gyue lyfth  
as well to chyldren as to olde men . Sayth  
also is the worke of god . Iohn. 6. 39. us  
of man / of mannes wylle or reason . who  
shall let god to worke where he lyfth / ther-  
fore it is nat unpossible for chyldren to ha-  
ve sayth as these anabaptistes falsely sup-  
pose . Also god regardeþ no persons / but  
giverd his gystes without all regarde of  
persones / to be a chyld or olde man be-  
counted as personnes in scripture / wher-  
fore it followeth plainely that god gyueth  
not sayth to an olde man / or denyeth sayth  
to a chyld / be cause he is a chyld for them  
god shuld regarde persones / which he doth  
nat / And where they say that they must ex-  
plicle their sayth before they be christened  
what wylle they do with dñe and dōme me  
that yet nat sayth by hearinge / nor can nat  
explicle theyȝ sayth by wordes / wylle they  
excludo

### The fyfte chapter.

exclude the from baptysme / & condigne the  
to hel. p<sup>t</sup>: And also sū aged peraduenture  
w<sup>t</sup>ll dissēble and say they haue fayth/w<sup>t</sup>e  
they haue nat fayth/and p<sup>t</sup>shep w<sup>t</sup>ll chris-  
ten none without they be certayn of the  
fayth/then shall they chris<sup>t</sup>e none/nyther  
yonge nor olde / seynge that olde may dis-  
sēble/and saye they haue fayth/when they  
haue nat fayth. And wherē they say therē  
is no exāple in scripture by ex̄preſſed wor-  
des that children shuld be christenned . To  
this I answere that it is yngough that it  
may be iustly gathered of the holy scripture  
truly vnderſtanded / as of the scriptur-  
es I haue shewed before / & of many mo/  
as of that the Apostles christened hole hou-  
solde that they christened some chylđren  
I suppose the scripture doth nat drynge  
forth example of chylđren christened / nat  
because there was no chylđren christened  
of the Apostles / but because the scripture  
dothe nat muche speake of women nor of  
chylđren but vnderſtande them in the man  
for I suppose there was many mo womē  
christened of the Apostles then is mention  
made of in the scripture/ women and chylđ-  
ren are vnderſtande in me of the mascu-  
lyne kide / as Roma. 5: He sayth sine came  
Upon all men by Adam/and by christ were  
all men

### The fyfte chapter

All men iustified / that is all men / all wome  
all chyldren / were deade by the synne of A-  
dam / And all men all wome / all chyldren  
made tygheuous and iustified by Christe  
althought it is spoke after the Breke song  
in the masculynne gender and no mention  
made of the femynynne gender / nor of chyl-  
dren / but they be bothe understande in the  
masculynne gender / eyen as wel as menti-  
on were made of them bothe / and women /  
and chyldren be as wel redemeid by Christ  
and washid from sinnes by Christ as me  
So I thike that scripture doth nat speake  
of chyldren / when it commaundeth bap-  
tyme but includeth all men of the masculynne  
gendre all women / and chyldren to be  
christened / when it commaundeth that all  
creatures shuld be christened / chyldren are  
so to be counted amongst creatures / and peo-  
ple of god. These thinges I haue shoken  
as touchyng the baptyme of yonge chyl-  
dren / whose baptyme the scriptures dothe  
approue and allowe and condempane the  
truplyshe & erronious opiniou of the An-  
baptistes whiche be fallen into an errore  
and an heresie / and hath brought other to  
theyr errore be reasons of no strenght nor  
wight / folyshe and contrary to the scrip-  
ture / whiche at the fyfth hath peraduerture

A.1.      seneid

The fyfte chapter.

semeth apperante to the ignorantie in the  
Scripture, but to them that be learned in  
the scripture they be of no pythe no<sup>r</sup> effect  
nor proue the thing they go about / therfore  
let every man beware of these Anabaptis-  
tes a sice they<sup>r</sup> errors / heresies / and  
deceyvable doctrine / that bringeth to death  
and receyue the true doctrine of Christ  
that bringeth to lyfe. Now I wyl retourne  
agane to saynt Paule.

**C**h. 2:20: Wo oughte men also to loue  
they<sup>r</sup> wyues. even as they<sup>r</sup> owne  
bodyes he that loueth his wyfe, lo-  
ueth hym selfe'. For no man yet e-  
uer hated his owne flesche, but no-  
tissheth and cherelsheth it even as  
the Lord dothe also the Congre-  
gacion, for we are membres of his  
bodye / of his flesche , and of his  
bones. **C**h. 2:21

**A** The Apostle here sheweth howe the ma-  
n shuld loue his wife euē as his owne body,  
for the man and the wyfe be one body cou-  
pled togyther by matrimony a knot nat  
to be losed at manes pleasure ! Who hath  
ever been so mad: of so lytle wyt that hath  
hated

### The Wyfe chapter.

hated his owne body / were it never so de-  
forme or out of facyon / so wayke / so lene /  
so lyckeley / so sylthy / and so full of noughe-  
nes / but hath euer cherisched & norished his  
owne bodye and hyd the fautes of it / and  
redy to amende it / so shulde a man be affec-  
ted towarde his wyfe / as towardes his  
owne bodye / ye cuen as Christe hathe lo-  
ued his Churche / whiche hath nat put it  
away when it was a bродell and polluted  
with sylthynes and synnes / but hath take  
it to him and hathe purged it and made it  
cleane holy and gay / and hath dissembled  
many thinges in it / and at the laste healed  
all hyz sores and diseases and wasshed cle-  
re away hyz spottes and synnes . After the  
example of Christe towardes his churche  
let the husbandde do to the wyfe / and euer  
haue before his eies what thyng he wolde  
shulde be done to hys owne body / & the same  
thyng let him do to his wyfe . This place  
reproacheth those husbandes that loue nat  
their wyfes / that contene and dispise their  
wyfes / why they are lycke / nat prouydynge  
for them necessaries / nat comfortynge the  
with all conforte they can / ye this place  
checketh all them that wyll nat couer and  
byde the fautes of their wyues if they be no  
table crimes and do nat study to refourme

**To lyfe chapter.**

and amende theyr wyues / and to make  
them good/vertuousse and body.

2 For we are membris of one body / he  
sheweth why he called the wyfe the flesche  
of the man / it was because the woman  
was made of the man/of a rybbc take out  
of the syde of Adam/and the womannes  
bone was made of a bone of Adam as is  
is wryten. Gene.2. to the whiche place  
saynte Paule dothe allude here. For this  
cause that the man shulde nat contene the  
woman as a creature made of a byler mat-  
ter then he was of and to certifie the man  
that he shulde nat contemne his wyfe ex-  
cepte he shulde contemne hym selfe & bys  
owne flesche thys thyng he sheweth that  
there shulde be more loue bwtwene the man  
and the wyfe/no stryfe/no contention/no  
debate/no contemnyng one another.

**C**o2: For this cause shall a man lea-  
ue father and mother , and cleave  
vnto his wyfe , and they two shall  
be one flesche . This is a greate se-  
crete , I speake of Christe and the  
Congregacyon . Neuerthelesse do  
ye so, that euery one of you loue hys  
wyfe

The fyfte chapter.

wyfe / euен as hym selfe / but let  
the wyfe sayze her husbande.

¶ Here the Apostle wylleth that there shulde be more loue bytwene the husbande and the wyfe, then bytwene the chyldren and the parentes he wylleth the sone shal preferre the loue to his wyfe aboue the loue to father or mother.

¶ The Apostle speaketh here onely of the loue that shulde be bytwene the man & the wyfe / of the other deutyes of the man to the wyfe it is spoken in other places of scripture / as Peter. 1. Pe. 3. Sheweth that it is the offyce of the man to dwel with his wyfe / to entreate hym after knowledge and to liue togidher as perpetuall felowes of good and euyl. for all theyz lyfe tyme / in peace / concorde / vnite / loue / and deute obedience accordyng to goddes lawe / prouyng togidher necessaries / that they myght lyue holylly and godly / ond bringe vp their chyldren vertuously in the knowledge of god in loue and feare of god / so oder and rule theyz famlye accordyng to goddes wyl gyuyng them example of all goodness to folowe. Peter addeth after knowledge / that is that the man shulde oder hys wyfe after knowledge & wylsdom

### The fyfte chapter.

Whiche be more in men then in woman/  
for men muste beare the infirmite of wos  
men/and many thinges to pardone f them  
and ouer se and wynke at/and dyssemble  
as they had nat knowe or elles therell shall  
be lytle agremente betwene the man and  
the wyfe/ and some tyme to exhorte gen-  
tlyly/to rebuke sharply and some tyme cle-  
rely to remyte the matter as he for his wy-  
sedome shall se moche expedient to entreat  
hyz alway endeuyng hym to make his  
wyfe gentle/lowly/obedient/louynge/hon-  
est/good/holye/and vertuouse. In man  
it is to supply that lacketh in women/to  
haue more wytte wisedome/reason/pru-  
dence/counsell/lernyng wayes to prouyde  
necessaries for theyz lyuynges/and to or-  
dre every thyng well. Also it pertayneth  
to men sayeth Peter there: to gyue to we-  
men deu honour/that is that the man shulde  
nat contenne or despypce his wyfe/or vse  
hyz as his hande mayde or seruaunte/but  
to take hyz as felowe of his perpetual lyfe  
and as toynte heyres of god. This place  
of Peter reproacheth those men that conte-  
ne and dysppye there wyfes/wyll nat vse  
theyz company at bed or at borde and o-  
ther conuersacion of lyuyng/ but leue the  
wosake them/put them away from them/

Also

### The syste chapter.

Also it reproacheth all them that vse theyr wyfe as theyr hande mayde or seruaunce/ that vse muche chydpunge or brawlyngē or kyghtynge with theyr wþues/ or vse to bouch/ beate tread vndre theyr fote their wþues as dogges or swyne / or any other ungodly wayes do entreate their wþses/ they be reprooved of the Apostle. Therfore let all suche frowarde hulbandes amende least the plague of god fall on the for theyr ungodly entreatinge of their wþues / whiþ they shulde knowe to be felowes with the and boughte with the precious bloude of Christ/ and called to be partakers of the heuenly kyngedome as well as they that be men. Fynally it is the offyce of hulbandes to vse the compane of theyr wþues & to paye deuty as saynt Paule calleth it. i. Corin.7. sayeng. Let the man gyue deuty to his wyfe for the man hathe nat power of his bedye/ but the wyfe / lykewyse the wyfe hath nat power of hym body / but the hulbande / Sayncte Paule reproacheth all these marayd men / that do nat theyr deuty to thei wþses / but wyl take whores/ harlottes and drabbes / and kepe besydcs theyr wþues / but let all suche adultereers take heede/ for the sworde of the vengeance of god hangeth ouer theyr heades / & god

The synte chapter.

Wyll synte peraduenture souner then they suppose or belene.

3. This is a great secrete or mystery as he shulde say this thinge that I haue here spoken of / is a greate mystery / and more then can be shewed / by wordes / that is that the loue of Christ towradres hys Churche can no tonge expresse / ne herte thinke it / it passeth farre al eloquence of tong or thoughts of mannes herte / even so shulde the loue betwene man & wyfe be more then any tong by eloquence were able to expresse.

4. The Apostol to make an ende of the deuties betwene the man and the wyfe / he sayeth it is the deutye of the wyfe to be obedient to hyr husbande / to feare hym / to haue him in honour and reuerence / & esteeme hym as hyr lorde & mayster / as Saray called Abraham hyr husbande lorde. i. pde.

3. And this subiectyon of the wyfe to the husbande muste be with out murimure or grudge / but wyllyngly and with gladnes for it is inflicted to women of god / for the transgression of Eve as a Payne for synne Therefore let nat the woman loke at the husbande or at hys deutyes to hyr or whether he be good or evyll / a Jewe or a Gentylle / a Scot or an Englysheman a frechman or Ducheman / a fre man / a bandemā rythe

The sy' te chapiter.

ryche or pore/ a gentylman borne or yowā  
gentlye or vngentile/meeke or crowarde/but  
bo hyz deuty to hyz busbaude that god re= 31  
quiceth of hyz handes/let hyz be obedient  
to him in all lawefull thynges/loue hym/  
feare hym/have hym in honour and reue= 32  
rence/be heneuer so euyll vnkide/noughty  
and pore/let the wyse be of honest conuic= 33  
cion and lyuing/that the busbaude may  
espye in hyz nothyng but that is chaste /  
womanly/good/iuste vertuous ; holy and  
godly/no finders of fautes with theyz bus= 34  
bandes maners & condicions;/but ys they  
fynde any thing to be reproued with theyz  
busbandes/to monyfche them ofit secretly  
bytwene them alone/bearynge with pati= 35  
ence the infirmitie of theyz busbandes /  
nat wanton or lyght in wordes or condicio= 36  
ns/no bablers or strayers abrode/but of  
fewe wordes / kepers of theyz houses at  
dome/sobre/sad/ & constant louers of theyz  
busbandes stodyeng alway to please theyz  
busbandes & none other/that by thys holy  
and chaste couersacion/they myght bryng  
theyz busbandes that were heþthen to the  
faþt of Christe/and by there goodnes re= 37  
toume and amende the euylnes of euyll  
busbandes.And so gyue no place to the de= 38  
uyll þ moneth them meruaylosly that be

### The sytle chapter.

Maried/to contention stryfe and debate/  
The one to contēmne/ dispise and aborre the  
other and can nat beare the maners of the  
other/nor loue the other/nor do theyz deu-  
ties one to another/and so the wyfe desp-  
reteth another husbande /and the husbande  
another wyfe/for the mā in his owne wyfe  
heseyth nothyng that pleaseth him. So þ  
the deuyll blyndeth his eies and setteth be-  
fore the eies of the man all the spottes and  
fautes of his wyfe (as theyz is no man/no  
woman without all fautes) and all his wy-  
ifes vertues/goodnes and good propertes  
worthy cōmedation he never remembres /  
this thyng wortketh the deuyl in the state  
of mariage oftynnes bothe in the man and  
in the woman/ and happy are they that do  
nat obey to the deuyll/ nor gyue no place  
to thys the deuyll wortke/ which thyng the  
deuyl wortketh to make it /that be maried  
to biske goddes cōmaundemente and so  
to offend and displease God . Also to this  
helpeth the nature of mā whiche is never  
content with his state or lotte/ whiche set-  
getteth lytle by the thyng it hath at pleasure  
and despreteth euer the thyng it hath nat/  
or is nat lawfull to haue. Therfore it oftyn-  
nes chaunces / that in the eye of the man  
eucry woman is more fayrer/beter/ more  
'plesaunt

The fyfte chapter.

pleasant then his owne wyfe. And alwaynes it chaunceth that the man is so blyned / that he forslaketh his owne lawefull wyfe gyuen hi of god / for whom he shulde forlaken all other / and despyleth hym / and leueth an harlot a dñebe that is faule and auyll favoured and huglye / so the nougtry nature of man despiseth that it bathe and despyleth that it hath nat / whiche to haue is vnlawfull / and against goddes lawe / so laboureth the deuyll / to kyll men in every state / and no man or woman is sure from the temptation of the deuyll / but gyue no place nor consent to the deuylls temptation / so the his temptation shall nat noy or hurte you. yf the deuyll shal tempte any man or woman as I haue sayde before / let hi give no consent to the deuyll / let the man haue certe before his eies nat the fautes but the vertues of his wyfe / & hym thyng like encryes thyng in his wyfe worthy to be commended / Let hym thinke his wyfe aboue all other both beter & fayrer / for so she is to him / by the ordinance of god / whiche hath boonde hi to his wyfe alone / that for hym he shuld forlaken all other as long as she lyueth / yf he shulde loue none aboue hym / or so well / spus hym

The syste chapter.

þy; away frō hi for none / or shuld kepe non  
other besids hi / þe same thiȝ the wylfe must  
þike & d. The hulbāde may vse hiȝ laufull  
wyke with a cleere conscience as a lawfull  
remedy agaynst adulterye and for nyca-  
tion / so vse other women then hys owne  
wyke he can nat with a cleane and a cleere  
conscience / for it is agaynst Goddes lawe  
and he that dothe so offendeth God / dys-  
pleaseth God / his conscience is spotted /  
for he commykketh deadly synne.  
Therefore let the man thynke of his wyke  
thus . This woman is he whiche God  
hathe gyuen to me / that I shulde embrac-  
se alone that I shulde loue hyz as longe  
as we shall lyue togyther / that I shulde  
thynke hyz to me meste fayre of all wo-  
men / better and alone mete for me / gyuen  
of God to bryng for the chyldren to con-  
tynewe the worlde to Goodes honoure  
and gloriye / for a lawefull remedye aga-  
ynste adulterye and all kynde of adultery /  
to dylate charytie bytweene hyz and me /  
hyz frendes and my frendes / hyz consan-  
quinitye and myne . And lyke wylfe the  
wyke shulde thynke of hyz hysande / that  
he is gyuen to hyz of God that he shulde  
haue an eye nat to hys fautes / but to  
his vertues / to hyz deuteye towardeþ hym /  
þas

### The syxtē chapter.

that she shulde loue hym aboue all other /  
only stury to please hym / to make  
hyr bodye free to none other /  
to be obedyente to hym  
with all lowelynes  
and gentylnes  
to haue hym  
in feare /  
honour /  
and re  
uerē  
ce

Thus I haue shewēd accor  
dyng to the doctrine of S.

Paule part of the deuty  
of the man towardes  
his wife & of the wi  
fe towardes  
hyr hus  
bande,



### The syxtē Chap ter to the Ep hesyans.

The syxe chapter.

**E**CHYLDREN O<sup>Z</sup>  
bey youre elders in the  
Lorde so<sup>Z</sup> that is right,  
honour thy father and  
thy mother that is the  
fyfte comauendeinte that hath  
any promyse, that thou mayst pzo-  
spere and lyue longe vpon earthe.  
And ye fathers prouoke nat yours  
chyldren vnto w<sup>Z</sup>rathe, but b<sup>Z</sup>pynge  
them vp in nurtour and informa-  
ction of the Lorde.

**N**owe the Apostle sheweth of the deu-  
t<sup>Z</sup>ye of chyldren to they<sup>Z</sup> father and  
mother/it helpeth muche to optay-  
me godly vertues/that chyldre from they<sup>Z</sup>  
cradel and from their yonge age be vertu-  
ously brought vp in nurtoure in good/ver-  
ties and godlye learnynge / in loue and  
feare of god/in deu obedieunce to they<sup>Z</sup>  
parents in gentill and lowly maners/so<sup>Z</sup> as  
the olde sayenge is. The botell wyll kepe  
p<sup>c</sup> smel or sauour/of that liquore p<sup>c</sup> it firs<sup>t</sup>  
receyued. So men for the moste part smell  
uers of that facyon and maners/and loue  
that

### The syxe chapter.

waye that they haue bene brought vp in  
theyz yonge age. Therfore it is necessary  
that chyldren in their yonge age shulde be  
put to good scole maystres that may and  
wyll bryng them vp in good holy and ver-  
tuous doctrine/and godly maners that  
chyldren may learne to knowe God theyz  
creature and maker/of whom all goodness  
doth come/to knowe the goodness and be-  
nefites of god towarde them to laude and  
praye God/to gyue hym thankes for his  
benefites to be obedient to father and mo-  
ther/to gyue to them all honour/nat onely  
with ourwarde gesture as bowynge their  
knees/potcyng of theyz cappe to their pa-  
rentes/or askynge theyz blesynge or do-  
yngc theyz lawfull comauendementes/and  
beyngc obedient with all glad diligence to  
do theyz parentes comauendementes/but  
also that they shulde honour theyz paren-  
tes with all deu honoure in gyuyngc and  
prouydynge for them al necessaries pf theyp  
nede/or be pore/or haue nedc of the helpe  
of theyz chyldren/for so this worder honouc  
is taken in the scripture nat onely for ou-  
warde reuerence/but also for helpe or suffi-  
ciencie of liuing as paul sheweth.i. Timo-  
s where he sayeth . The elders that rule  
well are worthy double honoure/they syfe  
they

The syrte chapter.

They that laboure in the worde of god.

2 In the lord. This worde sheweth how chyldren shulde be obedient to theyz elders and to theyz fathers and mothers/that is to say in the lorde/because the lorde bathe so commaunded / and it is the wyll of the lorde that chyldren shall obey to theyz parentes /or elles in the lorde/that is to say i all thynges that pleseth the lorde /that is in all lawfule thinges. So chyldren obeyng theyz parentes gyuyng them deu honour doth serue and please the lorde / and these chyldren that be disobedient to theyz parentes do dysplease and offend god.

3 For this is iuste / that the chyldren shulde obey theyz parentes / helpe and socour their necessite gyuyng deu honoure to them /selynge chyldren bathe receyued of theyz parentes theyz beyngc / fode and coste of bryngyng vp when they were nat able to helpe them selfe . Therfore it is e-  
quite that they shulde helpe ther parentes

4 This is the fyralme commaundemente in promyse /to the whiche promyse of re-  
warde is made of longe lyfe eyther in thys lyfe / or in the lyfe to come/ or in bothe /as oftymes chaunceth to them that honoure  
their parentes in this worlde/and the con-  
trarye is oftymes shewed / that these chyl-  
dren

### The syrte chapter.

Wher that do nat honoure theyz parents  
in this wrold but be disobedient to them  
comtene / dispise and wyl nat acknowlede  
theyz facher and mother / or kyndfolke/or  
be so vnykynde & vnnaturall chyldren that  
desyre the death of their parentes for thare  
profyte / goodes / landes / or riches / it is of  
tymes sene that these chyldren be of shorte  
lyfe in this wrold / or dye some euyll death  
by some myschaunce or euyll fortune cal-  
led of man / when it is the secrete wyll and  
wokyng of God / whiche wyll nat suffre  
the contempte of parentes to be vnpunys-  
hed in this wrold / that all chyldren myght  
learne to be obedient to their parentes / so  
honoure them / and nat to contemne or dis-  
pise them or to wylche theyz death for any  
lucte sake / or any honoure or promotion  
or suche lyke thyng. The Apostle promys-  
eth two thyngs to these chyldren that ho-  
noure their parentes / the one is / that all  
thynges shalbe well to them / and al thyng-  
es prosperous. The other leghth oflyse /  
contrary to them that dishonouretch there  
parentes threteth two thynges / that all  
thynges shalbe lyfe to them / and shornew  
of lyfe / which thynges yf they chaunce nat  
awlay in this lyfe / yet surely in the lyfe to  
come they wyl chasice / & god wyl pfourme

The syrke chapter.

His promyse/sor god is true in his promes  
and wylk performe the/eyther in this  
worlde/or in the worlde to come/or elles in  
bothe. And although it is red of some chyl-  
dren that disobeyed their parentes / that  
had great ryches or felicite in this worlde  
and of longe lyfe in whom thys threte of  
god had no place in this worlde/ yet with-  
out doubtie it had place after this lyfe in  
them/or elles such disobedient chyldren to  
theyz parentes was without all felicite &  
of shoryng before god. Chyldren that do  
nat obey their parentes they offend against  
the lawe of nature/or equite and justice &  
against goddes lawe wryten/whiche all  
require that chyldren shulde gye deu ho-  
noure to their fathers and mothers.

5 And ye fathers prouoke nat your chyl-  
dren to wrathe. Nowe he cometh to parentes & sheweth what is their deute to-  
wardes theyz chyldren. Fathers and mo-  
thers for the mooste parte eyther they are  
to render/softe/gentle/or make to muche  
on them/or elles they are to harde/fel/cru-  
el/sharpe/or frowade with them. Fewe or  
none of theyz parentes do knowe how they  
shulde order/or bryngynge vp their chyldren/  
but eyther nature moueth them to be to re-  
der ouer them / and so they make the chyl-  
dren

The syrte chapter.

bien to wantonne / selfe wylly frowardē /  
hat carynge for father or mother / ye diso-  
bedient to father and mother and so oftyn-  
mes it is true that Maantuane sayeth .  
Blanda patrum segnes fecit indulgentia gnatos  
To muche pamperynge of fathers mar-  
keth slowe and disobedient chyldren . There-  
fore it is trwe that Halomon saythe .  
He y sparceth the rod , he hateth the child .  
And of the contrary part there is some pa-  
retes that kepe theyz chyldren in to much  
awe or feare of them / by whose fiersnes  
hastynes / the chyldren be almoste marred  
and broughte to suche feare that they be  
without all sence and for feare they can na-  
tell what they shulde answeire or do / ye so  
feare they can nat speake one worde right  
this chyng causyth the fiersnes or rygor-  
tousnes of some to muche seuerre fathers  
towardes theyz chyldren whom by awe &  
feare they thynke to make wyse / by that  
meanes they make them starkē soles / and  
without sensē / as they be that be angry  
or in a fury / whiche be paste them selfe for  
ire or fury / that for a tyme they can nat tel  
what they say or do / or what is spoken to  
them / to whose madnes or furye the Apo-  
stle with appere to allude here whē he saith  
Ye fathers prouoke nat your chyldren to

D. 2.                   WZATH

The fyfthe chapter

Whiche as he wold say/ye fathers by your  
wardnes or rigorulnes prouoke nat your  
chylđren to be without sense or in suchē sea-  
re that they can nat tell what to say or do  
for feare. Therfor let parentes take hitte  
as they bryng up theyr chylđren / to let the  
nat vse to mucebe fēderes nor yet to much  
rigorulnes over theyr chylđren / bryngē  
hem up in the knowledge of god / in loue  
and feare of god / in feare to breake god-  
des comāundementes / in the loue of god-  
des worde / of the whiche the chylđren may  
leare what is the true worshyppe of god  
whiche they shall truly honoure and wor-  
shyppe god / what is true vertue and holyn-  
nes what workes please god beste / what  
please him nat / it pertaineth to the parent-  
es to teache their chylđren to loue vertue /  
and to hate vices / & to walke in vertue & go  
forwarde & encresse in vertue curvy dape  
also to gyue to their chylđren holy exam-  
ples of lyuyngē / that the chylđren may se  
in the parentes no fylthynes / vniennes /  
nor euillnes to folowe. And also the chyl-  
đren may nat all togyther be without cor-  
rection / but the rod must be had somtimes  
to correcte the wantonnes of chylđren and  
abre negligence to make them obedientie  
to holsome admonitions and teachynges

The syxte chapter.

more yet the roote of correction may nat be  
vysed to muche/leaste by to muche helpeynge  
the chyldyn be dulled and care nat for de-  
bryngynge . Therfore chyldyn must be ote-  
red somlyme by fayre meanes/3 somtyme  
by correctyon. And it chaunceth of rymes  
that a man shal do more amongst chyldyn  
with an apple then with a rod/so it becom-  
meth the parentes to brynge vp theyr chil-  
dyn in learnynge and in correction of the  
lorde/yl they can by them selfe/yl they can  
nat or wyl nat take the Payne/then let the  
but theyr chyldyn to good scolemasters  
that can and wyl brynge them vp dectua-  
sually in good learnynge and in correction  
as nede shall require to corrette theyr wa-  
ronnes or neglygence. The cause and the  
fountayne of all evylis that chyldyn and  
the youth are nat well brought vp in lears-  
nyngc and sufficient chastimente/chyldyn  
are brought vp in to muche tendernes/sol-  
enes/slouggyshenes/ ydernes/wantonnes/  
pypde of mynde/and elacion of herte/and  
in arrogancy/they are taught nat to know  
god but them selfe/to know them selues  
nat euill the chyldyn of ire and of darke-  
nes by nature/but be to gentylme & lordes  
to be preferred before other/and to plesse  
them selues before other/and to contumie

The syxt chapiter

Other chyldren are nat brought vp in the learnynge of the lord / as in the readynge of the holy scripture / & in the knowledge of god and of our lord Jesus Christe / but if they be brought vp in learning they are for the moste parte brought vp in prophane leatnyng and in the readynge of prophane authours / of the whiche they maye learne eloquence and worldly wylde / so that ende prophane authours do serue / and nat to teache Christian sayth or maners / and as chyldren be brought vp in prophane leatnyng and of them learnes prophane maners / so they walke in prophane maners and conditions / and so contynewe & shewe in theyr leuyng prophane maners and conditions / and be so affected as the gentylle authours be that they haue red / and forme theyr iudgements after the examples thereto many . Therefore let chyldren learene eloquence & worldly wylde / of gentylle authours if they wyl / and a Christian sayth and godly maners to order theyr lyvynge accordyng to the doctrine of Christ and of the holy scripture whiche alone teacheth sayth / true iudgements & good maners . I wyl nat speake of them that be so brought vp in leatnyng / that nat onely they do nat rede the holy scripture

The syxte chapiter.

ees/but rather teache other to be warre of  
holy scriptures/nat to loke on them /nat  
to study them / as thynges vnmete to loks  
on for chyldren . I wyll nat saye that  
to contemne dispise and set holy scripture  
at noughe/or to regardre it nat so much as  
a prophane authour/pe to haue a naturall  
hatred agaynst it / in so muche that they  
wyll nat ones vouchesafe to rede it the selis  
nor yet suffer other to rede it/ and this euyl  
byngyng vp hath bene the cause / why so  
many be so loth to receyue holy scripture /  
and why they be so euyl affected in iudges-  
mentes towardes the holy scripture that  
as yet scarce they can here one to haue the  
newe Testamente in Englyshe to reds it /  
so they comforthe and edysyeng / and may  
nat here the truch to be preached to them  
suche hath bene theyz euyl byngynge vp  
and the smel of the liquore that was fyre  
put in their newe Botelles . Therfore loke  
diligently ye fathers and mothers what  
liquor ye put in the newe Bottels / that ys  
in your chyldren in their yowthe for they  
wyll smell of the same liquor in theyz age  
Therfore yl any wyll haue them good / ho-  
ly/vertususe & obediente to you / luke they  
be brought vp in the leynyng of holy scrip-  
ture whiche alone teacheth all goodnes /

The syxe chapiter,

true dolynes/true vertue/and due obediance to God and his commaundementes to father and mother and to all other accordyng. I wyll nat speake of Gentylmennes chylde that he brought vp in pdesnes wautonnes / in playe/ in pastyme / in huntinge and haukyng/ in rydyng/ in kepyng of horses and dogges/ in syngyng daunsyng/ leyyng/ riotyng and revelyng/ in hearyng velenly songes or ballades/ other wayeres called myr songes made for a gentylman: as who shulde say the offyce of Gentylmen or noble men is no thyng elles but to hunt and hauke/ to be idle/ to take pastyme and pleasure: as who shulde say they landes & possessyous was gyuen for that ende. Let the rede thescriftures and they shall fynde that they be appoynted to other offices whiche requireth great labours & paynes/ and great knowledgye/ & they shal do they deuties as they shulde do/ let them looke what thynges perteyneth to the offyce of powers and of magistrates/ and the same thyng gentylmen or noble men shulde thyngke it pectapneth to them for they be Magistrates or rulers vnder the Kynge or Prince to se Goddes lawe fulfilled to se peace equite & justice be keþe synne and byce cleercly put awaye.

ye

The syrte chapiter.

¶ Ye seruautes obey your body  
lye maysters with feare and trem-  
blynge in syngyenes of your harte  
even as to Christ, nat wch seruyce  
onely in the eye syght as men plea-  
sers: but as the seruautes of god  
doyng the wyll of god from the  
hart with good wyl. Chynke that  
ye serue the Lorde and nat men /  
and be sure, that what good so e-  
uer a man dothe, he shall receyue  
it agayne of the Lorde whether he  
be bonde or fre.

¶ Nowe he teacheth the offyce of seru-  
tes/ whose office is to be obedient to hys  
maister whō he serueth here in the worlde  
to haue meate bynke clothe and wages/  
or whome they serue for to lcarne an han-  
dyng crafft to get theyz lyvynge iustly and  
truelye after the tyme of their prentysshyp  
he comaunderth all seruautes howe som-  
ever they be seruautes to be obediente to  
theyz maister in all laweful thynges and  
lawfull seruyce/ and to do hys maister co-  
maundement iustly and truely without al

The syrte chapteris;

murmurynge or grudgynge in herte or  
mynde agaynste god or his maister and to  
refuse no lawfull worke or labouer that his  
Mayster wyl put hym to / yf it be such a  
worke as seruautes bath nat ben wont to  
do / it is no shame for the seruante to do it /  
but rather dishonesty to the maister to cō-  
maunde it / when it maye be done by an oþ-  
ther seruaunte accustomed with the same  
as theyz is dyuerse workes more accus-  
med to be done by men seruauntes / then  
wemen seruauntes and some other by we-  
men seruauntes rather then by men seruan-  
tes / The Apostle wylleth also that seruan-  
tes shall haue theyz maister in honour / and  
reuerence / and haue a lowely feare towar-  
des them / by the whiche feare they shulde  
be aßtayed to displease their maisters nat  
only to auoyde betarynge and punyshement  
of their maisters / but for loue to their mai-  
sters whome for loue they wolde nat dys-  
please. Here we may leerne that it is nat a  
gaying the lyberty of the Gospell to serue  
earnall maisters & men here in the worlde  
for this seruyce is the lyberty of the Lorde  
and those that do serue theyz maisters as  
they shulde do / they seruyng theyz maist-  
ters and doynge theyz maisters lawfull  
comandaunce do serue God / and do the  
comande-

The syrte chapiter.

comandement of god/as he sheweth here  
after as ye may rede.

2. In symplenes of your harte/he com-  
maundeth the seruantes to serue their may-  
sters in all symplenes of harte / without  
al craste/falsed/gylt/desayte/froude/cheft  
or dissemblynge.in worde or in dede/in the  
whiche fautes seruantes be of tymes gylt  
This place reprooueth al those seruantes  
that deceyue theyz masters by any gylt/  
craste/or falsed/by dissemblynge or trete  
by brybyng or stealyng awape pruely  
hys masters goodes.This place requireth  
that the seruaunte be saythfull and trusty  
to their masters/and that in no wise they  
deceyue theyz masters eyther in worde/  
worke or dede.

3. Euen as to Christ nat with seruyce  
onely in the eye syght as me pleasers /but  
as seruantes of Christ he wylleth that ser-  
uauntes serue their masters with sayth  
fulnes/trueth/dylygence/and gladnes as  
they shulde serue God/ and Iesu Christe/  
for seruantes seruyng their masters they  
serue Iesu Christ and do the worke of god  
as are occupied in goddes seruyce/no lesse/  
ye peraduenture better then they that con-  
tinually be occupied in goddes seruyce as  
it is calid/for seruantes obeyng theyz map-

ACOS

### The syrte chapter.

Sers and boyng their maisters comande-  
ment hath for the the worke of god that  
they worke the worke of god/howe some-  
ter it be counted of men/as if they shuld  
make cleane the kitchynge or keynel or any  
other such vyle oscys couiced at theyr mis-  
ters comandeinent they worke the worke  
of god. Therefore let nat seruauntes confis-  
te the vylnes of the worke they be coman-  
daunded to do/but the comandeinent of  
god that hath comanded them to do their  
maisters comandeinent/and so the law  
full comandeinent of the maisters/is the  
comandeinent of god/and seruauntes  
that do there comandeinent do the worke  
of god/and obey god so boyng. yf seruan-  
tes knewe that they serued our lorde god  
and dyd the work of god/when they obey  
their maisters and doth their maisters coman-  
deinent/surely with more gladnes  
they wolde bere and suffre Payne and woe  
esomnes of their greate labours & payn  
they suffer beyng seruauntes/3 with more  
glad hart they wolde do their maisters la-  
bours and busines were the labours neuert  
so paynfull. Also seruauntes may nat be as  
eye pleasers onely/that is in the presence  
of their maisters to be dylygent profitable  
and do the worke of their maisters sayth  
ful

### The syrte chapter.

full and so please their maysters well in  
their presence and in there absence neþþas  
to be layffull þrostable ne diligentie or  
care has hewe theyr maysters wroke go  
forwarte to theyr maysters þrofste/but  
good seruautes it becometh to be diligens  
þayffull and þrostable in their maysters  
absence as presence/s to serue their may-  
sters as they shulde serue Iesus Christ/  
whiche loketh upon them alway and seþ  
all that they do / by their gyle / cratice /  
þyfalsed they go aboue to deceyue theyr  
maisters / all vnsayffulness and negligencie  
seruautes is here reprooued and con-  
demned of the Apostle.

4. Doyng the wyll of god from the barts  
with a good wyll /it becommeth seruautes  
þayfugly and gladly with a fre hart and  
mynde to serue theyr maysters and to do  
those thinges that god wylleth. wherfore  
seruautes may nat do euyll at the wyll of  
their maisters for God wylleth no euyll.  
And also seruautes maye nat grudge or  
murmure agaynste their maysters when  
they commaunde them to do paynesfull laþ  
bours or busynes/s to wyshe them euylls  
to curse them or bane them / or to go with  
a dogges Pater noster bumping or minne  
pynge at the matter hat wyllynge to do  
þeg

The syrte chapter.

They maysters comauyndement/or be such  
þ haue ned to be p̄yched forwarde with  
þertyng/wþypypnge/or other punyshement  
so; the seruaunte shulde do bys maysters  
lawfull comauyndement frely/wþylling-  
ly and with gladnes.

¶ Thynkyng that ye serue the Lorde s-  
nat men'. This thynge maye conforte the  
seruaunte and in this seruantes maye con-  
forte them selfes and reioyce/that they do-  
yng the lawfull comannementes of their  
maysters do serue nat man but God/and  
this comfort may take away the paynfull-  
nes of theyr great labours / whiche payne  
fulnes also may swage the rewarde that  
god hath promyzed to gyue to faythal ser-  
uantes. And feare vnfaythal and euyl  
seruantes the Payne thretned to euyl ser-  
uantes/so theyr is a rewarde promyzed to  
good seruantes and a Payne to euyl ser-  
uantes / whiche god wþll gyue when he  
seþt his tyme.

¶ And ye maysters do euen the  
same unto them puttyng alwaye  
þreatnynges , and know that eue  
your mayster also is in heuen , ney-  
ther is therre any respecte of perso-  
nes with hym.

### The syrte chapter.

1. Here he sheweth the office of maisters  
to theyz seruautes/sayeng. It is the of-  
fice of the maister to shewe hisse miche  
and gentle to his seruautes whom they  
suffer nat to wante necessaries neyther to  
wante meate ne clothe/nat to enttate the  
with great hardnes/fearnes/or cruelnes  
nat to lay great burdiges vpon theyz bac-  
kes/or to put them to isolerable labours  
and paynes/but that the maisters shulde  
thyuke theyz seruautes to be men made to  
the symlytude of god / redmed by the pre-  
ciouse bloude of Christe to be heptes and  
inheritoures of the kyngdome of heauen  
as wel as they. Fynally let maisters so or-  
der them selfes towardes theyz seruautes  
and be so louyng/so kynde/so gentle/that  
of theyz seruautes they may be more loued  
then dred/do mor for theyz loue then for  
feare/or for profyle.

2. Puttyng away threatnynges /the  
lorde commaundeth the maisters nat onely  
to put away betynges/and punysshmen-  
tes/but also all cruell threatnynges fears  
and tell wordes whiche maketh the seru-  
tes ostymes to runne awaye and forsake  
his maister contrary to the lawe of God  
This place reproueth fears/tell and cruell  
maisters strowarde to theyz seruautes/

theſt

The syrte chapter.

that threate greate and grecuous plages /  
punyshementes shynkyng they shall do  
more wetherough & rygoouse meaneys tho  
with louyng wordes and gentle saycons  
bat such stowarde maistres deceyuereth tho  
selve / for gentylnes wyll do more with an  
honest seruant and with hym that feareth  
god then any rough wordes or rygooues  
maners / for there be swete seruauntes that  
be amended by bunchynge beatynge or o-  
ther greuouse punyshement. yf he nedeth mu-  
che punyshement it is token he is an es-  
uyll seruant / and lytell regardeth his pro-  
fyte or his Maystres proffyte honestye or  
worshyppe.

3 And knowe that youre Mayster it is  
heuen/he sheweth the cause why maystres  
shulde entreat theyr seruauntes gently &  
remye to them plages / punyshementes  
and threatnynges / because god the father  
which is in heauen is the Lorde of the ser-  
uauntes as well as he is of the maystres  
and wyll make the seruauntes equall with  
the maystres in Heauen / for God dothe  
nat regarde ysonnes of men/whether they  
be maystres or seruauntes / but taketh at  
every mannes office and deuty/and whom  
he fyndeth hath done theyr offyce & deuty  
well he wyll rewarde them with a greate  
rewarde

THE FORTY-THREE.

Wherof and whiche be somuche negligencys  
in this churche of late daies his tempe/ye apil  
punyngs wherof shal be maystys of ex-  
hortacionys / in a churche shal haue

¶ Trulyly my brethen be strong  
in the Lorde and in the power of  
his myghte put on the armoure of  
God/that ye maye stande frefaste  
agaynt the crafty assautes of the  
bewyll/for we wistle nat agaynt  
fleshe and bloude /but agaynt eu-  
le agaynt power,namely agaynt  
the rulers of the woldes of the dar-  
kenes of thys woldes / agayntis  
the spypkes of wyckednes vndes  
the Heauen.

¶ The Apostole here before hath exhorte-  
led men to the vulte of the spirite / to peack  
to concorde and hath shewed certayne de-  
grees howe they shall lyue in their state o  
to their deuty/as what is the deuty of the  
wyfe to the husbande / and of the husbande  
to the wife / of the chyldren to their parent-  
es / and of the parentes to theyr chyldren  
of the seruantes to therice maystys / and of

**Sainte Godehardus.**

anigero to thair lettauours. O come be  
memeto that Ioseph star my lyppe and my  
soul desirous to them of godnes / a litle my  
lory shall haue enuyers and temptacions  
of the devyl whome they shalfe respyt and  
drefceme / and here be the wordis what ar  
moute they myche haue to fyght agayn  
enuyers / and by what weapons they shall  
overcome enuyers. Therfore be cheirfull  
with them to be strong nac in thair selfis in  
their owne myghtes or pouers. But in the  
lorde and in the pouers of the lorde to be up for  
whiche the enuyers shalbe overcomme.  
If we be stonge in the lorde we neede nat  
to feare enuyers / for the lorde is stronger  
ynous ghe to overcome enuyers and all au  
terriaries / and we by him / for he hath cure  
of us and wyl defende us from enuyers.  
If we trust in him

2. Put on the armour of God / that ye  
may haunde redfalle agaynste the ceasse  
assauallies of the devyll. In these wordes be  
the wordis with what weapons we shalbe ar  
med that we may haunde redfalle and fure  
agaynste the assauallies and traitors of the  
devyll and to overcome hym and his tem  
ptacions put away / by the whiche he tem  
pted us / as by carnall pleasure or the flesh  
by conuersynes of ryches or of delys of  
worldy

THE FIFTEEN THE FIFTEEN.

Whiche han dwyng by (by) carnyng of godes  
Whiche han dwyng of godes fawoures  
Whiche han dwyng the whiche meases the de-  
mons to plucke men from god and his  
whiche. Whiche armeys by the whiche we  
shal teake the devyll and his templayson/  
Item by the ryght of the holy candle han-  
dwyng of candlewelle day / by scruplyngg  
of holy water / by the ryngyng of the da-  
dernes great bell / by hauyng on their body  
a chalke made on wassouday ne Agnus dei  
chalke. Item dwyng aboute shir wecke  
by hauyng so religioun inuenered by man / by  
sakynge of his habice or that habice of re-  
ligion in this place or in this place / by shir  
lyng on misericordis walles and never to come  
out agayne as the devyll coulde nat come  
withyn liche walles / or by eatynge of lythe  
allmay and never flesche. These he hathe  
attredeth that the Apolle biddeth he to put  
on to refylle the Devyll / has be bidden  
put on creastmyre of god that is the  
whiche of god by the whiche the devyll is re-  
fuled & ouercommed / and al his creatures  
templayson be made dayne. By shir armours  
Loyte ouer capte the devyll . *Malib. 4.*  
to teache us with what armour we shalde  
ryght agaynst the devyll / and howe to  
overcome hym and all his templaysons &  
P.2. kepe

The fiftene chapter.

Repe to late from all hurtfull pessyll drame  
temptacions of the devyl.

3. For we wisten nat agaynste fleshe and  
bloud / and so furth as the thulde saye we  
must nat onely sygde agaynste the concupis-  
cions of the fleshe and of the woorke / but  
also agaynste more cruel aduersaries then  
fleshe as agaynste the devyl / wyched spi-  
rites and all other powers . And here the  
Apostle iþke a balyant and a prudent cap-  
tayne of warre exhorteth his sygers to be  
of good cheare and to feare noþyng the þ  
enemys althoughe they be teare / treachy-  
casty / unfyghtyng / haue great polycy / in-  
gynnes and experiance in fyghtyng / be o-  
peneth all they / crachte and sorclite / they  
feare / cencnes / and they / bolde assualtes /  
that his sygers might knowe theþ / aduersa-  
ries crachte / and kyll them in theþ / vñcon-  
ture / and beware of they / malice / he inc-  
ourages them to fyght agaynste the devyl  
and gyueth them armour to fyght agayn  
him / and moueth them to fyght iþke hau-  
ante sygers / and in no wyle to shynke of  
gyue place / and he sheweth theþ / enemys  
agaynste whos they shalde fyght they / might  
and powre / their feruices / and cruceynys /  
they be nat resynd manfully with the  
woerde and heipre of god / by the whiche all

shall

### The syngte chapter.

These aduersaries he sond overcomed.  
And he speakeþ after this maner / Orange  
enemys to manys helthe and blode / eac  
dull concupiscentes and lustes / peyns of  
sophisme / persecutio[n] of the truelth / and  
the malice of men agreed up by the deuyll  
is bryng men from god to deny his truelth  
but these enemys be nothyng yf they be  
compared with the deuyll and his powres /  
wyched spyrtes and syndes whiche as it  
appereid hath here divers names / of the  
diversyfie of their offices that they do have  
in the ayre to hurt men / they be called po-  
wers / rulers of darkenes / of this worldes/  
spyrtes of wychednes / by the whiche he  
meaneth nothyng elles but that Peter  
sayeth in 1. ad. 5. Our aduersary the deuyll  
goeth aboute as a rappinge lion seekynge  
whom he may hylt and devoure by all mea-  
nes and craske / but resyde bym with the  
armure of god / and he shall be overcom-  
med. . . . . .  
For this cause take ye the ar-  
moure of god that ye maye be able  
to resyde in the euill day and stan-  
de perfyte in all thynges. Stande  
therfore and your loynes gyded  
aboute

THE SPIRIT.

Aboute with the truec ymaginacion  
the bren blare or ymaginacion /  
Wode upon yore sets tolle the gos  
well of peace, that ye maye be yore  
yapzed. About all thynges vane  
valde of the felde of earth. Yonder  
with ye may quenche the foyntes  
of the wretched, and take yore  
met of saluacyon, and the swete  
of the spirite, whiche is the wodde  
of God.

The Apostle moueth every chescian  
man to take the armour of god vpon hym  
and to fyghe strongly agaynste the deuyll  
or elles he shal be tyled and devouched  
of the deuyll whiche is so cruel a tyrant that  
he sauerth none whome he maye overcomis  
me / kyli / and deuoute there is no mercys of  
his hande / and he wyl kyl all that do not  
resyst hym / if he helpeth not to submyt hym  
selfe to the deuyll gentilnes / he takis pple  
soner with the deuyll magesty. But all  
suche towades he wyl bochenge wyl /  
deuoute. Therfore the Apostle exhorteth  
every one to fyghe manfully agaynst the  
deuyll / and gyue no place to hym / god so  
do as

### **The White Rabbits**

With all their foyers that shal be set to  
be overcomen but to ouercome they shal  
be looke about / they are ready to fight /  
With boldnes they shal be themselves be-  
fore thair enemys / ready to fight and war  
to gryne place so theyr aduersaries / they  
shal do all thynges that they may affay  
theire enemys / and make them to fle and  
quide backe / to ouercome them that they  
wearous victory ouer their enemys and  
lande and peple of the viceroy and sciu-  
arie in glories.

P. Before the Apostle used a metaphor  
of foyers for to syght / now he gat thir foyers  
wucces in the same similitude & teacheth  
what remoues chayspan men must haue  
to resist the deuill and his temptacions /  
towmell concupisences lustes / and despises  
of the world. And syght he shewed that is  
christian man may nat be ydles / or surfe in  
himselfe / but to be alwayes as a foyer re-  
dy to abyte agaynst the deuill and carnall  
lustes / and never to gyuo place to the de-  
uell but to abyte hym alwayes in the syght of  
eyth / that is when the deuill moueth to ex-  
emptly his temptacions / by carnall lustes &  
worldly despises / and stande fure & be nat  
overcomyd by no tentacio. They can nat  
stande fure unydesyred / whiche he doth not  
see

The first chapter.

With the devill nor frend with him/but  
wylt be over shadowe of the syd meaneing  
destruction/and gret place to the devill  
and over hym suche the occylyng he had aby  
demonis/for he is campynge lyon and  
scherty whom he may deuource.  
The xxviij hode men shuld stand  
aynsls the devill without peccyl/whome  
they shuld acme them selfe/and whiche  
shoulde to be put on every parte that the  
devill may fynde no parte naked or unar-  
med/where he may peccare. In this parr  
These that go to batte they haue thre ma-  
ter of weapons/ or armours /some armous  
they haue to couer theyr bodye /some to  
fright with alie/ and some to beare of ar-  
mes far from the body. Angrys were not  
in batte to acme them selfe with a gyrdle  
of mayle about their belly and loynes/ and  
a breste plate an helmet and armours on  
theyr legges/ so that no partie was unad-  
med/no place could be hyst by weapons  
So in a christiane warre agaynst the de-  
vill and his temptacions it docommeth a  
christiane man to be armes with lyte ar-  
mours/to kepe of strokys & woundes/ gyrdle  
to becommeth chyfmen men to be gyrded  
with the gyrdle of teneth that twelvoun  
shalbe lxxiiij and despys of the styrlyng

### The fift chapter.

that fowle hande to mortifie them / as farnes  
appi unto exhort. Lello 3. Speng. Also  
ther young and helpe members / that is adulc-  
terie / fornication / buncernes / carnall lustes  
of the flesh / concouerunce / and suchelike  
that bynges to dede . They are called in  
scripture to haue their lynes greded by  
the frountry / that hath truly & unlawned  
quenched and mortified the concouerunce  
aboue he mythe reaigneth in the lynes  
(swarmeres do wryte) and nat after the  
manner of hypocrites / whiche fayne them  
fales to be chaste outwardelye be in bace  
and munde sylyng and foul adulterers / one  
by abyeyngne from outwardre adulterie  
for feare of punishment and shame of the  
world / and suchelike theyre is : man in the  
world / God knoweth of the suppreualys  
whiche rather for shame of the world and  
worldly pnyshement / then for feare of god  
shalte nat papye & dñation bode abay-  
nes fro the natwardre acte or dede of adulter-  
ie / whiche be no lesse adulterers before god /  
whiche these that comis carnall adultery .  
Also here is to be noted that fyft he molde  
me shuld put alwaye adulterie and carnal  
lustes and desires / and after them other  
ynges that he hat so myte be . for suthas is  
that shalp to be put awaie and eschewed

The fiftie chapter.

Whiche mōre ne to be / The fiftie chōrō  
pūceres of the fēfe is to be pur a way / And  
presentid before al other bīces / And fponnes  
4. Take on the bīce place of thy bōches  
mōre / The bīce mōre be armed with wīfē  
whiche is the bīce place of a chōrō by  
the bīche that is mōre is gōen to shew  
men / And to god that is due to / And to shew  
that we purly do it to shew our reu  
lution / redēption / iustification / holyn  
nesse of sp̄ue / And one lyf / bōch / hōgō  
and all that is good / is gōen to / And to shew  
the awes of all goodness / And has to be  
to our wōches of metis / ecus / iustice / schē  
nes / other mennes / goodes / And he shew  
cōynges that he was his / but gōen to be  
very one that is rōke and ryght / And so to  
bīce place be couer and defende the bīce  
so to be iustice kepe and defende the bīce  
from all daunger and perill of the deuyll /  
sallēth no evill to enter the bīce / Then  
iustice purleth a way al gate / fraude / thefe  
lyeng / dealyng / craste / deceyce and all oþ  
ther craste wāpes and disfelynges / whēc  
by of deceyde deceyued this / iustice / wīfē  
fallēth to a scrybe to our selfe / defet by me  
ges that be naours / or to attributē to me  
that perrayneth to Jesu Christ / And dīs  
ys / We wōlde we shulde be shōde with the  
gōspell of peace / We wōlde we shulde be ve

## The fiftie chapter.

Nowe he the gospell bacyngel by peare  
for land quires to our conscience/and to  
ours answeres as shewit so our legges  
and soe with lightnes that we shalbe mo-  
chayd to all affyctiounes and despicio/so  
that we shall nat despise evertall thynges/  
howevir thynges as the gospell of peace  
the myngydome of Meanehit and syr Turcias  
crage. Where be armentis to defende the da-  
ylyght no darte wondreit.  
þe gospell all thynges rane the helde of  
saftey. þat is the armouer hat defended  
not onely the heade / but also it defended  
the whole body / as a buckeler defendeth me-  
stone darts of theyr chempes / so lapt þe  
scraver men from temtations of the deuyll  
and his assailes . The deuyll casteth his  
spide to adves and darts agaynst us item  
upnge to pearre and wounde us with the/  
he thowcerb at us his spyp darts of dys-  
fyciente / of carnall despicio/ and pleasures /  
when he casteth before our eyes sunne and  
þe pleasure in synne and by such pleasing  
banies draweth us to synne / but all the  
uels spyp darts / by the which we be mo-  
ued and set on spide to synne / true lapt do-  
queneð and put them cleare out / and ma-  
keth us safe without hurt of them / of such  
mettis is lapt / whiche is a sure armouer to

þe ȝo ȝeþer / armouer to ȝeþer / brake

The fiftie chapiter.

bare of strokis & wyl nat suffer any hand  
of the deuyll to wound vs.

7 Take the helme of saluacion that is  
take Iesus Christ your heire for your hel-  
me to defende you/ and haue true hope in  
him & pas all your care to god / for he hath  
care for you/ and thise that beleue in hym  
he wyl defende and save them and make  
them to agen come the deuyll and all his  
temptacions/ so by true sayld and sure hope  
in god/ is our enemyn the deuyll put away  
and his temptacions da[n]c[er] noye or burde-  
nes.

8 Take also the swerde of the spiritte/  
whiche is sde worde of god/ & the armure  
to innade out enemy the deuyll/ by the wyt  
þe deuyll is put awaue and expellid/  
wounded and bylled. Here we may leache  
þow necessary is the worde of god to fight  
against the deuyll to innade hym/ and to  
expelle hym/ þe worde of god is so iuste  
þat is fough agaynste the deuyll/ þat the  
deuyll is nat overcomeid nor ouer thondreid  
but by the worde of god/ arche whiche he  
is nat able to stande/ but it ouerthondreid  
þim at the syste/ and all the temptacions  
of the deuyll is expulsi by the word of god  
onely/ þt the worde of god be so necessary a  
þyng to expelle the deuyll and all his tem-  
ptacions

## The tytthe trespitt.

...villains/and by no other way the deuyll to  
expelled /nor his temptations put away. I  
pray you what haue they done that haue  
dissuaded laymen and laye women frome  
the word of god/and kept them so longe  
from it/perswading to the unlearned/that  
it was un lawfull ne experiance for them  
to reade the holy scripture/to haue þ world  
of god to lyght against the deuyll and by  
it to drayue away the deuyll/and to resytle  
victorly the deuylls temptations. I praye  
you. Judge you nowe/of whiche party haue  
these men ben of goddes party/or of the  
deuylls party:that hath deyyued christia-  
ans of their armoute by the whiche they  
shalde resytle and ouercome the deuyll/it  
was no great meruail yf we were brought  
in greate darkenes and blyndnes and the  
deuyll to haue had greate rule and pow-  
er ouer vs/and vs sure bounde in his chep-  
tes/when we had no weapons to sygnt ac-  
gaynt him/neither to kepp out his fire bat-  
les/moreþ weapons to swyte him agayn.  
And yet these that did take away from us  
out lawfull armoute that is the holy scrip-  
ture/by the whiche onely the deuyll is os-  
terrourned/they dyd persuade them to be  
out feeders þ to spoyle vs of our armoures  
to be for our profyte/as who thinke say the  
deuyll

**THE SPURGEON**

gospell wyl that rempeles us of the world  
to hymnes so to vngage them to death / or  
be mesy for losse to lose / whiche is agayn  
the nature of the gospell / vngaynes / but  
for men and lay women to take foyt / foyt  
the deuyll / and by the woorde of god be his  
ropes him alwey off hym place to open  
goyt shall be ayled and deuoured / vngayne  
to sterball death / Therefore let us to / and  
not be spoyled of their armour / that is the  
voly scripture / that they may receyve / and  
overcome the deuyll and all his tentacio[n]s /  
it is as necessary for lay men and lay  
women to haue theyr armour / as for spiri[tu]al  
thal men called / sayng the deuyll doeth foyt  
to stant as well lay men as spiritual men /  
Thus the Apolle bathe gruch vs / wea  
pons to syghte agaynste the deuyll and his  
tentacio[n]s and wyll eth vs to take charmite  
for a gyrdle / justice for a breste plate / vngay  
nge of our affyction / gladnes to recyving  
the gospell for leg hennelle / Chryst for an  
helmet / fayth for a bucklet and for a swerde  
the woorde of God / that ouercometh and  
kylleth the deuyll / and these be the wea  
pons wherby christen men shulde syghte a  
gayn the deuyll / and overcomme hym /  
These weapons gruch to christians to  
syghte agayn the deuyll do not take away

from

### The fiftie chapter.

Some chyldren prynce and rulers theire  
sence of temporall emperour or the Anabaptis-  
tis chyldren / and lare whiche so manye  
prynes and lareng he hathe by the enylyng  
of euill / of euill mennes prynces and kynges  
and lareng may haue the temporalitie  
upon malefactours and evyl doers / to cor-  
recte them / to punysh them / ye to punysh  
them with temporall deaide to leare other  
kynges boþe evyl / of malforȝ long of god  
and of heavenly rewarde yet for feare of pu-  
nycement / as saynt þe quiet playnely the  
gud to þe Romane 13. sayeng. The eu-  
lars beake nat the Swerde without a cause  
and þer prynces are to be feared of them  
Ibidem capill. The Anabaptistes are wo-  
rthy to be reproched that abuse this place of  
scripture to prove their errour and heretysye /  
sayeng that chyldren men shulde vse none  
other swerde then the worde of God / and  
that it is nat lawfull for chyldren prynces  
to vse a swerde or a temporall swerde by  
þoc whiche errour they denye powres and  
lawfull rulers ordynated of God to puny-  
sh malefactours and evyl doers as man-  
ynfully is wryte. Rom.13.1. þe.1. These  
Anabaptistes in this poynt shalve ther  
blindnes and ignorance in scripture / and  
take aways all dirst al comon deishes o  
quicenes

The syete chapter.

quietnes in the worlde. In that ther shal  
byt powers / and lawfull rulers ordinacions  
of god / for the comon welch / and ther shal  
them authorite to punyfhe by the temporall  
swerde malefactours / and troublers  
of the comon wealth and peace / what mis-  
crente shulde nat be yf there were no rulers  
none to punyfhe malefactours / what pea-  
ce / what quietnes shulde ver-safely none at  
all / who shulde lyve in his house free frome  
theues and murdereis / who shulde kepe  
his goodes in sauengard / who shulde wal-  
ke by the waye or by the strete free of his  
lyfe / ye who shulde nat be kyld at his  
owne doore / within his owne house / yf ther  
were no rulers to punyfhe malefactours  
with the temporall swerde / safely none  
shulde be in peace / quietnes / safetie of his ly-  
fe. Therfore let these Anabaptistes reade  
the 13. Chapiter to the Romaines / ther  
shall clereley se that saynte Paule condem-  
neth their heresy as a damnable heresy / a  
very hurtfull for the comon wealth / peace  
& quietnes. And as for this place / offaynt  
Paule maketh nothyng for the Anabap-  
tistes. For saynte Paule here speketh of  
weapons that christias shulde use to fyght  
against the deuyll / and his temtations and  
nat of wrappis whereby felicles rulers shuld  
punyfhe

The fyre chapter.

þynþe maleractis / euill doess or euill  
fayntis leane all oþer from euill doess  
and euill fayntis.

¶ And pray awaþes with all waþer  
of prayer and supplycacyon in  
the spirite, and wachte thereunto  
with al instance and supplycacy-  
on for all fayntes and for me, that  
the woþde maye be gauen me, that  
I mape open my mouth boldy to  
utter the secretes of the Gospell  
wherof I am a messenger in þou-  
des, that I may speake therewiþ fre-  
ly, as it beconmeth me to speake.

¶ The Apoule hathe shewed them wiche  
what armour they shulde ryght agayntis  
the deuyll . Nowe he sheweth / howe they  
shulde get this spirituall armour / and of  
whome it mullie be required and gotten  
by what meanes / he sayeth it mullie be de-  
ferred of god the father and optayned of hi  
by meke supplycacyon and prayer for Je-  
sus Chirstes sake / and so; none other sake  
that all prayse and thanke mygþt be gy-  
uen to god alone for it / and he sheweth that  
we mullie oftymes pray in the spypite so;

### The fiftie chapter.

This announçement vñgent & feruent prayer  
frequently vñspiringe of god these remoute  
3. He delyreteth all fayned that is all say-  
edfull chidden liuers to pray for hi. In the  
whiche he teacheþ us to despise them that  
be on lyue to pray to god for us/ as he de-  
spised them Ephesians to pray for hi to god  
3. For what thinge Paule dyd pray and  
desirde these Ephesians to pray for him/  
he desirerthat it was/ that god woldt o-  
pen his mouth that he myght speake the  
worde of god frely with boldenes / with  
out all feare/ and that he myght make o-  
pen to all men the gospell whiche he prea-  
ched for whose sake ye wan in pryloun and  
in cheynes as apprest. Finally he desir-  
ed that he myght speake the gospell so it  
dyd become hym to speake / and in this  
saynt Paule greate example to all prea-  
chers earnestely and feruently to desire of  
god these thynges/ that god woldt open  
their mouth / that they myght speake free-  
ly the worde nat of man but of god / & that  
they might speake goddes worde frely &  
hely & without al feare of man contynynge  
al effectyon or persecucion for goddes wor-  
de/ that they might nat disfelle i the word  
of god for pleasure or byspleasure of man.  
Also learene in paule that he preferred the  
fiftie

The fyfte chapter.

See preachinge of goddes woorde aboue  
his vnguentacie out of prisone/to teach ha-  
toun fache lyfe/ a man to care for our selfe  
is by us goddes woorde be promoted

¶ But that ye maye also knowe  
what case I am in, and what I do  
¶ Tithicus my deere brother and fay-  
thful mynster in the Lorde shall  
shewe you all. whom I haue sent  
vnto you for þ same cause that ye  
mynghet knowe what case I stid in  
and þ ye might comfort your harts  
¶ These thinges þ was for the eternall sal-  
uation of these Ephesiās / the Apōstle sent  
þe by myself. These thinges that pertained  
to him selfe & his case he was in / he wrote  
nat þe / but left the to be shewed by a fay-  
thful messeger called Tithicus a faythfull  
ministre to Paul in prison / whiche shuld certi-  
fie these Ephesiās of al thinges concerneinge  
Paul / whiche shulde conforte their harts / he  
rynge the lordis to be presente with Paule  
in prison / & glad in the lorde / patiently ta-  
kynge vns affection / & also that more glory  
was gyuen to god and the woorde of God  
more promoted by paules prisoney / the

The syrte chapter.

If he shulde haue bee out of prison / & that  
fewe or none dyd chynke from the gospel  
by reason of his affliction or imprisonment  
ye y<sup>e</sup> many did receyue y<sup>e</sup> gospel vntained  
ly leig hys patience & constancy in hys afflie  
cyons / these thinges with diuerser other he  
lesse to be shewed by Tichicus a saythfull  
messenger whō he greatly comendeth / by  
whō he set this Epistle to these Ephesiās  
**P**eaſe be vnto the bretheren, & loue  
with sayth frō god y<sup>e</sup> father & from  
the lord Iesu Christ, Grace be vnto  
all them that loue oure Lord Je-  
sus Christ vnfaynedly . Amen,  
¶ Nowe he makes an ende of h<sup>e</sup> Epistle &  
desireth peace / charyte / faith grace & the fa-  
uer of god to all thē that loue our lord Je-  
sus christ vnfaynedly / to god be al honour &  
glori worlde without ende. Amen.

¶ BINIS .

¶ Sent from Rome to the Ephesi-  
ans by tichicus.

**I**mprinted at london  
by me Robert Redman,

Cum preuilegio ad im-  
primendum solum,

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